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The Mystical Body of Christ

AND

The Reorganization of Society

by

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"About the 'rights of man,' as they are called, the people have heard enough: it is time they should hear of the Rights of God."

(Encyclical Letter, *Tametsi, On Christ Our Redeemer,* Pope Leo XIII, Nov. 1st, 1900).

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Dedication

To the Immaculate Heart of the Virgin Mary, Mother of God; to St. Joseph, Protector of the Universal Church; to St. Thomas Aquinas, the Catholic Church's Chosen Teacher of Order; to St. Teresa of the Child Jesus, the Herald of the loving Fatherhood of God to an ungrateful world, this book is humbly and lovingly dedicated by the author.

"Queen of the Most Holy Rosary, Help of Christians, Refuge of the Human Race, We humbly prostrate Ourselves before thee, confident of obtaining mercy and of receiving grace and bountiful assistance in the present calamity, not because of Our own merits but solely through the great goodness of thy Maternal Heart.

"We, as common Father of the Christian family, as Vicar of Him to whom was given all power in heaven and on earth and from whom We have received the care of all the souls, redeemed by His Precious Blood, that people the entire world, to thy Immaculate Heart, in this tragic hour of human history, We confide Ourselves and consecrate not only Holy Church, the Mystical Body of thy Son, which suffers and bleeds in so many places, and is sorely tried in so many ways, but also the entire world, torn by fierce strife and consumed with a fire of hate, victim of its own wickedness" (Extract from Pope Pius XII's Broadcast to Portugal, 31st October, 1942).

Preface

THE AIM OF THIS BOOK.

In my book, *The Mystical Body of Christ in the Modern World*, after having treated succinctly of the Divine Plan for order, I stressed especially the opposition to that Divine Plan owing to the existence in the world of forces organized for the diffusion of Naturalism or Anti-Supernaturalism. Naturalism is in practice the same thing as opposition to the Mystical Body of Christ, the Catholic Church, instituted by Our Divine Lord Jesus Christ as the visible expression as well as the divinely-accredited exponent of the Divine Plan for order in the world. To that Divine Plan for order there neither is nor can be any man-made alternative. Man has not even got the right to propose an alternative. His duty is simply to try to grasp what God has instituted and to bow down his head in humble acceptance. Thus alone can he fully acknowledge God's Rights. He may debate on how best to arrange the structure of society in accordance with God's Plan, in the varying concrete circumstances of different epochs, but not about whether he ought to accept God's Plan or draw up his own scheme. The world must conform to Our Lord, not He to it.

In this book I have more especially stressed Christ's programme for order in the world as elaborated by the Church. It is the duty of those who believe in and love Our Lord not to whittle down His programme but to preach the integral truth and to urge the world to the one course befitting creatures—humble submission to order. "The general well-being and the security of States," writes Pope Leo XIII in the Encyclical Letter, *Tametsi*, "demand that men should be brought back to Him from whom they ought never to have departed, to Him who is the way, the truth and the life, and not only isolated individuals but human society as a whole. Christ Our Lord must be reinstated as the Ruler of human society. It belongs to Him as do all its members. All the elements of the commonwealth—legal commands and prohibitions, popular institutions, schools, marriage, home-life, the workshop and the mansion, all must be got to come to that fountain and imbibe the life that comes from Him. . . . Those whose minds refuse to acknowledge Christ, are obstinately striving against God. . . . . The law of Christ ought to hold sway in human society and in communities, so as to be the teacher and guide of public no less

than private life. This being divinely appointed and provided, no one may resist with impunity. . . .

"By the law of Christ we mean not merely the precepts of natural morality, or those that the ancients received by revelation, all of which Jesus Christ perfected and raised to the highest plane, by His explanations, His interpretations and His sanctions. We mean, besides, all the rest of His doctrine and in particular all His institutions. Of these the Church is the chief. Indeed, what institution of Christ is there that she does not fully embrace and include? By the ministry of the Church, so gloriously founded by Him, He willed to perpetuate the office assigned to Him by His Father, and having, on the one hand, conferred upon her all effectual aids for human salvation, on the other, He ordained with the utmost emphasis that all men should be subject to her as to Himself, and zealously follow her guidance in every department of life. 'He that heareth you, heareth me; and he that despiseth you, depiseth me' (St. Luke, x, 16). So the law of Christ is always to be sought from the Church, and therefore as Christ is for men the Way, so likewise the Church is the way. He is so in Himself and by His own nature, she by His commission and by a share in His power. On this account those who would strive for salvation apart from the Church, wander from the way and are struggling in vain. Governments are in much the same case as individuals: they also will inevitably run to their destruction if they depart from the Way."

Now this oneness of the Divine Plan for order set forth by the Catholic Church and the paramount nature of God's Rights are difficult ideas for the modern mind to grasp, because of the ravages of religious indifference and the diffusion of French revolutionary ideas. The naturalistic Declaration of the rights of man has obscured in many minds the great truths that man's true rights are based on his duties to God and that his duties to God can only be fulfilled through membership of Christ. Again, many are not as familiar as they ought to be with the outlines of the Divine Plan set forth in the Encyclical Letters of the last four Popes. After Pope Pius IX had catalogued the chief errors of modern times against God's Rights and the Kingship of Christ, Popes Leo XIII, Pius X, Benedict XV and Pius XI set out the positive programme by which God's Rights and the rule of Christ the King in its integrity are acknowledged.

MAN'S RESPONSE TO GOD'S LOVING CONDESCENSION

or

THE THEOLOGY OF HISTORY.

To remedy the disorder introduced into the world by the sin of the first Adam, God came on earth in the Person of Our Lord

Jesus Christ and put before the Jewish Nation, from which He had taken His Sacred Humanity, the divine programme for the ordered organization of the world. At the same time, He asked them to be its heralds. Our Lord's programme comprised the establishment of a supernatural, supranational kingdom to safeguard His teaching and diffuse the restored Supernatural Life of Grace. Into this kingdom all men of all nations were called upon to enter, while continuing to be subjects of the different natural States and nations. The Jewish nation rejected the Divine Plan for order. As a result of the growth of national self-centredness, they refused to accept that there was any life higher than their national life and they would not hear of the non-Jewish nations coming in as members of the Messianic kingdom, on the same level as themselves. In spite of their persistent opposition, however, and notwithstanding the weakness of fallen human nature, Western Europe in the 13th century had come to acknowledge God's Rights, in accordance with the Divine Plan He had Himself laid down, and had organized society on the basis that man's supreme dignity is his supernatural and supranational life as a member of Christ. Since then until recently, there has been steady decay, with disastrous consequences. Before entering upon the consideration of that decay and its sad consequences and quoting what the Popes say about them, let us examine what God desires to see in human social organization.

All men are called by God to be members of Christ in the supernatural, supranational kingdom of the Catholic Church, and all are meant to lead ordered lives in accordance with that dignity, animating their activities with supernatural charity. Accordingly, God desires harmony and collaboration, not separation and conflict, between the two perfect societies, Church and State, to which men are subject. "God has divided between the ecclesiastical and the civil power the task of procuring the well-being of the human race. He has appointed the former to divine, the latter to human things. Each of them is supreme in its own sphere: each is enclosed within perfectly defined boundaries, delimited in exact conformity with its nature and principle. Each is therefore circumscribed within a sphere in which it can act and move by its own native right. But, inasmuch as each of these two powers has authority over the same subjects, and as it might come to pass that one and the same thing—related differently, but still remaining one and the same thing—might belong to the jurisdiction and determination of both, therefore God, who foresees all things, and who is the author of these two powers, has marked out the course of each in right correlation to the other. 'For the powers that are are ordained of God.'[1] Were this not so, deplorable co-

[1] Rom., XIII, 1.

tentions and conflicts would often arise, and not infrequently men, like travellers at the meeting of two roads, would hesitate in anxiety and doubt, not knowing what course to follow. Two powers would be commanding contrary things, and it would be a dereliction of duty to disobey either of the two. But it would be most repugnant to have such an opinion of the wisdom and goodness of God. . . . . There must, accordingly, exist between these two powers, a certain orderly connection, which may be compared to the union of the soul and body in man. The nature and scope of that connection can be determined only, as We have laid down, by having regard to the nature of each power, and by taking account of the relative excellence and nobility of their purpose. One of the two has for proximate and chief object the well-being of this mortal life; the other the everlasting joys of heaven."(2)

States, of course, as well as private individuals are called upon to acknowledge the order established by God. "It is a sin for the State not to have a care for religion, as if it were beyond its scope or of no practical benefit; or out of many forms of religion to adopt that one which chimes with its fancy; *for we are bound absolutely to worship God in that way which He has shown to be His will.* . . . . . Hence civil society, established for the common welfare, should not only safeguard the well-being of the community, but have also at heart the interests of its individual members, in such wise as not in any way to hinder, but in every manner to render as easy as possible, the possession of that highest and unchangeable good for which all should seek. Wherefore, for this purpose, care must especially be taken to preserve unharmed and unimpaired the religion whereof the practice is the link connecting man with God."(3) The right order of the world demands the recognition by States of the supernatural and supranational Catholic Church. It is clearly an insult to God to put man-made religions on the same level as the religion instituted by God. Other forms of divine worship may be tolerated. "The Church, indeed," writes Pope Leo XIII, "deems it unlawful to place the various forms of divine worship on the same footing as the true religion, but does not, on that account, condemn those rulers who, for the sake of securing some great good or of hindering some great evil, patiently allow custom or usage to be a kind of sanction for each kind of religion having its place in the State. And in fact the Church is wont to take earnest heed that no one shall be forced to embrace the Catholic faith against his will."(4)

In proportion as the Divine Plan for orderly collaboration be-

(2) Pope Leo XIII, Encyclical Letter, *Immortale Dei, On the Christian Constitution of States.*

(3) Pope Leo XIII, Encyclical Letter, *Immortale Dei, On the Christian Constitution of States.*

(4) Ibid.

tween the two powers is realized, there flourishes that relative peace and happiness that can be ours on the way to heaven. When, on the other hand, the Divine Plan is combated and opposed, the world inevitably suffers. The Sovereign Pontiffs insist upon this. "There was once a time," writes Pope Leo XIII, "when States were governed by the principles of the Gospel teaching. Then it was that the power and divine virtue of Christian wisdom had diffused itself throughout the laws, institutions, and morals of the people, permeating all ranks and relations of civil society. Then, too, the religion instituted by Jesus Christ, established firmly in befitting dignity, flourished everywhere, by the favour of princes and the legitimate protection of magistrates: and Church and State were happily united in concord and friendly interchange of good offices. The State, constituted in this wise, bore fruits beyond all expectation, whose remembrance is still, and always will be, in renown. . . . . A similar state of things would certainly have continued had the agreement of the two powers been lasting. Even greater results might have been justly looked for, had obedience been given to the authority, teaching and counsels of the Church, and especially had this submission been marked by greater and more unswerving loyalty. For that should be regarded in the light of an ever-changeless law which Ivo of Chartres wrote to Pope Paschal II: 'When the kingdom and priesthood are at one, in complete concord, the world is well ruled, and the Church flourishes, and brings forth abundant fruit. But when they are at variance, not only smaller interests prosper not, but even things of greatest moment fall into deplorable decay'."(5)

Pope Pius XI proclaims the same great truth when he quotes the following passage from Pope Leo XIII: "It is generally agreed that the Founder of the Church, Our Lord Jesus Christ, wished the spiritual power to be distinct from the civil, and each to be free and unhampered in doing its own work, not forgetting, however, that it is expedient to both, and in the interest of everybody, that there be a harmonious relationship. . . . . If the civil power combines in a friendly manner with the spiritual power of the Church, it necessarily follows that both parties will greatly benefit. The dignity of the State will be enhanced, and with religion as its guide, there will be at hand a safeguard and defence which will operate to the public good of the faithful."(6)

(5) Encyclical Letter, *Immortale Dei, On the Christian Constitution of States.*

(6) Quoted by Pope Pius XI in the Encyclical, *Casti Connubii, On Christian Marriage*, from the Encyclical Letter of Pope Leo XIII, *Arcanum Divinae Sapientiae, On Christian Marriage.* (Cf. the passage from Cardinal Antoniano quoted with the highest approval by Pope Pius XI: "The more closely the temporal power of a nation allies itself

Pope Leo XIII outlines the disastrous consequences of the so-called Reformation and of the French Revolution. "Sad it is to call to mind," he writes, "how the harmful and lamentable rage for innovation which rose to a climax in the sixteenth century, threw first of all into confusion the Christian religion, and next, by natural consequence, invaded the precincts of philosophy, whence it spread amongst all classes of society. From this source, as from a fountain-head, burst forth all those later tenets of unbridled licence which, in the midst of the terrible upheaval of the last century [the 18th], were wildly conceived and boldly proclaimed as the principles and foundation of that *new jurisprudence* which was not merely previously unknown, but was at variance on many points with not only the Christian, but even with the natural law."(7) He stigmatizes in particular the rejection by the State of its duty to worship God in the way He has laid down and the putting of all religions on the same level, as well as the turning against the One Infallible Teacher of morality, the Catholic Church. "The State does not consider itself bound by any duty towards God. Moreover, it believes that it is not obliged to make public profession of any religion; or to inquire which of the very many religions is the only true one; or to prefer one religion to all the rest; or to show to any form of religion special favour; but, on the contrary, is bound to grant equal rights to every creed provided public order be not disturbed by any particular form of religious belief. . . . . To exclude the Church, founded by God Himself, from the business of life, from the power of making laws, from the training of youth, from domestic society, is a grave and fatal error. A State from which religion is banished can never be well regulated; and already perhaps more than is desirable is known of the nature and tendency of the so-called *civil* philosophy of life and morals. The Church of Christ is the true and sole teacher of virtue and guardian of morals. She it is who preserves in their purity the principles from which duties flow."(8)

The rupture of the unity of the Divine Plan was followed by

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with the spiritual, and the more it fosters and promotes the latter, by so much the more it contributes to the conservation of the commonwealth. . . . How grave therefore is the error of those who separate things so closely united, and who think that they can produce good citizens by ways and methods other than those which make for the formation of good Christians! For let human prudence say what it will and reason as it pleases, it is impossible to produce true temporal peace and tranquillity by things repugnant or opposed to the peace and happiness of eternity" (Encyclical Letter, *On the Christian Education of Youth*).

(7) Encyclical Letter, *Immortale Dei, On the Christian Constitution of States.*

(8) Encyclical Letter, *Immortale Dei, On the Christian Constitution of States.*

the disastrous effects of liberalistic or independent morality, condemned by Leo XIII in the Encyclical just quoted and in the one on *Human Liberty*, in regard to economics and finance. Pope Pius XI alludes to the failure of State authorites, bereft of sure guidance in the moral sphere, to cope with these effects. "A stern insistence on the moral law, enforced with vigour by civil authority, could have dispelled or perhaps averted these enormous evils [injustices of Limited Liability Companies. Fraudulent Speculations, etc., etc.] This, however, was too often lamentably wanting. For at the time when the new social order was beginning, the doctrines of rationalism had already taken firm hold of large numbers, and an economic science alien to the true moral law had soon arisen, whence it followed that free rein was given to human avarice. As a result, a much greater number than ever before, solely concerned with adding to their wealth by any means whatsoever, sought their own selfish interests above all things; they had no scruple in committing the gravest injustices against others. . . . . With the leaders of business abandoning the true path it is not surprising that multitudes of workingmen, too, sank in the same morass; all the more so, because very many employers treated their workmen as mere tools, without any concern for the welfare of their souls, indeed without the slightest thought of higher interests."[9]

In the place of the right order in human affairs, by which money or token wealth is subordinated to the production, distribution and exchange of material goods or real wealth, and the production of material goods is made to subserve family life and the development of human personality, the revolt against the Divine Plan has substituted the subordination of family life and human personality to the production of material goods and the domination of production by money. Pope Leo XIII has spoken of the return of usury under another guise as one of the factors contributing to the quasi-enslavement of the proletariat. Those who control money have come to occupy a dominant position in States and their decisions have practically taken the place of those of the guardians of the moral law.

This reversal of order with regard to economics, family life and human personality, has partly resulted from, and in part contributed to, the domination of States by naturalistic anti-supernatural forces. The so-called Reformation sectioned off the Christian life from the life of the citizen, so that political and economic organization left membership of Christ out of account, but it did not set up a supranational organization in the place of the Catholic Church. That was reserved for the French Revolution, in which was witnessed the first appearance in public of the

[9] Encyclical Letter, *Quadragesimo Anno, On the Social Order.*

new ideal of a purely naturalistic society striving for the universality of the Catholic Church. Modern History since 1789 has been, to a large extent, the account of the domination of State after State by the naturalistic supranationalism of Freemasonry, behind which has been steadily looming up the still more strongly organized naturalistic supranationalism of the Jewish Nation. That is why the post-revolutionary epoch has witnessed, in country after country, persistent attacks on the programme of Christ the King in regard to the Church, the State, the Family, Education, the Religious Orders, the Press and Private Property. Soon after every successful Judaeo-Masonic Revolution, since the first in 1789 down to and including the Spanish Revolution of 1931, the world has begun to hear of the country's entering upon the path of "progress" by the introduction of "enlightened" reforms, such as, the separation of Church and State, the legalization of divorce, the suppression and banishment of religious orders and congregations, the glorification of Freemasonry, the secularization of the schools, the nationalization of property and the unrestrained licence of the press.

As the revolt against the Divine Plan for order in the world and the denial of God's Rights have spread, respect for man's personal rights has diminished.[10] These rights are being denied and the world is threatened with the return of a slavery worse than that of Ancient Rome, in proportion as rulers of States no longer see in their subjects members of Christ. As the social organization of the world has been increasingly withdrawn from the rule of Christ the King, human beings are being treated more and more as mere individuals completely subject to the State, just as in the days before Christ.

Pope Leo XIII shows how inevitable all this was. "Never to have known Jesus Christ in any way," he writes, "is the greatest of misfortunes, but it involves no perversity or ingratitude. But, after having known Him, to reject or forget Him, is such a horrible and mad crime as to be scarcely credible. For He is the origin and source of all good, and just as mankind could not be freed from slavery but by the sacrifice of Christ, so neither can it be preserved but by His power. . . . . The case of governments is much the same as that of the individual; they also must run into fatal issues if they depart from the Way. . . . . Let Jesus be excluded, and human reason is left without its greatest protection and illumination; the very notion is easily lost of the

[10] The chief of these rights will be enumerated in the text of Pope Pius XI quoted in Chapter I: "The right to life, to bodily integrity, to obtain the necessary means of existence; the right to tend towards his ultimate goal in the path marked out for him by God: the right of association and the right to possess and use property" (Encyclical Letter, *Divini Redemptoris, On Atheistic Communism*).

end for which God created human society, namely, that by the help of their civil union the citizens should attain their natural good, but nevertheless in a way not to conflict with that highest and most perfect and enduring good which is above nature. Their minds busy with a hundred confused projects, rulers and subjects alike travel a devious road, bereft, as they are, of safe guidance and fixed principle."(11)

M. Maritain has some apposite remarks in this connection. "The terrestrial State being ordained by nature," he writes, "to the moral good of the human being, and therefore necessarily ordained in fact to eternal life as to its last end and to the good of the heavenly city, it is a metaphysical impossibility for the terrestrial State to attain its peculiar end and true prosperity in opposition to the good of the Church. Yet it believed that it could. The history of the modern world is the history of that illusion. The results are before our eyes."(12)

We may look at the decay of social acknowledgment of the Kingship of Christ in Europe in another way. We have seen that Pope Leo XIII stigmatized the rejection by the State of the one true religion and the putting of all religions on the same level. Now all the countries of Western Europe once worshipped the Blessed Trinity in union with Christ as Priest in Holy Mass and strove to organize their social life under Christ the King in accordance with that protestation of homage. Satan succeeded first in getting the countries we now call Protestant to break away from that unity and reject the Mass. Then since the French Revolution, in one Catholic country after another, Satan has succeeded in setting up a *native* government hostile to the Mass and to the rule of Christ the King. There are still two exceptions—Poland and Ireland. It is true that the Mass has been attacked in both these countries and Catholic education has been persecuted, but Satan cannot yet boast that he has got a *native* Polish or a *native* Irish Government to insult the Mass and attack the formation of children as members of Christ. But, as I point out in Chapter XVI, those two countries, so remarkable for their traditional loyalty to God the Father and Our Lord Jesus Christ, whom He has sent, are weakening in their grasp of order. While other countries that had succumbed to the wiles of Satan and his emissaries in the past, have begun to react and are returning to Our Lord and His Church, those two countries, in the wake of so many others in the past, have declared themselves indifferent to Him.

Article 114 of the Polish Constitutional Law of March 17th, 1921, re-enacted by the Constitutional Law of April 23rd, 1935, states: "The Roman Catholic Faith, being the religion of the great

(11) Encyclical Letter, *Tametsi, On Christ Our Redeemer.*
(12) *The Things that are not Caesar's*, p. 41.

majority of the nation, occupies a leading position in the State among other religions, which, however, enjoy equal rights." In Ireland, by Article 44 of the Constitution in operation from December 29th, 1937, "The State recognizes the special position of the Holy Catholic Apostolic and Roman Church as the guardian of the Faith professed by the great majority of the citizens" and recognizes equally the Protestant Sects and the Jewish Congregations as the Churches of minorities. Thus the Polish State and the Irish State, to put the matter succinctly, declare themselves, as such, indifferent to the struggle between the True Supernatural Messias and the Natural Messias.

"Since the Catholic religion is the only true religion," writes Pope Leo XIII, "to put the other religions on the same level with it is to treat it with the gravest injustice and offer it the worst form of insult."[13] This phrase of Pope Leo XIII occurs in an Encyclical Letter dealing with Satan's efforts, through secret societies, to undermine the Kingship of Christ in the world. It is the considered judgement of the great Pontiff on what has been proclaimed, in country after country, to be one of the marks of modern "progress."

Pope Pius XI insists upon the same point in the Letter *Quas Primas* (1925), *On the Kingship of Christ*. There the Sovereign Pontiff declares that the naturalistic spirit gradually came to infect society and thus "by degrees the religion of Christ was put on the same level as false religions and placed ignominiously in the same category with them." The insult to Christ the King involved in that attitude should make every Catholic resolve to undo it. That it does not is proof of how low we have fallen and of how sadly we have been influenced by our environment. We shall have a clearer understanding of these things at the "last judgement when Christ, who has been cast out of public life, neglected and ignored, will severely avenge such insults."[14]

ORGANIZED OPPOSITION TO OUR SUPERNATURAL LIFE.

In this book, as in *The Mystical Body of Christ in the Modern World*, I have treated at some length of the organized opposition to Our Lord Jesus Christ and to His work of permeating the world with the influence of the Supernatural Life of the Blessed Trinity. The steady decay in social acknowledgment of the Kingship of Christ, which the world has witnessed for the past 150 years, is in great part due to the action of the visible naturalistic forces of the Jewish Nation and Freemasonry, acting under the anti-super-

[13] Encyclical Letter, *Humanum genus, On Freemasonry.*
[14] Encyclical Letter, *Quas Primas, On the Kingship of Christ.*

natural inspiration of Satan. That action owes its success in large measure to secret organization. *Needless to say, the plotting of secret societies does not suffice to account for everything in history, for the causes of historical events are very complex. But if these forces are left out of account, modern history becomes a puzzle.* The art of manoeuvring human beings towards a certain goal, without their being aware that they are being so manoeuvred, has been brought to a pitch of perfection never before attained. The control of money facilitates the acquisition of the power to influence all the technical agencies for the formation of public opinion—the Press, the Radio and the Cinema.

It is certainly true, as has been remarked, that it is in great measure because Catholics fail to live fully as members of Christ that Our Lord's enemies succeed in their designs. "If Jews control the fashions," the question is asked, "who wear them?" But it is also true that Catholics succumb to the machinations of Our Lord's enemies largely because they are not trained for the real struggle in the world. They leave school without adequate knowledge of the organized opposition they will have to meet and with their minds hazy about the points of social organization for which they must stand and against which attacks are being directed. They do not realize that the opposition's ultimate aim is the disruption of Christ's order and they are not accustomed to think that they must co-operate with other young Catholics for Our Lord's programme, that they must, for example, master the cinema and prevent it from undermining Christian marriage, the foundation of family life in their country. Thus they display a lamentable lack of cohesion and a pitiable want of enthusiasm for Christ's interests, with the result that Catholics who stand for integral Christianity can always count on finding other Catholics in the service of the enemy. "Many times," wrote Pope Pius XI in the Encyclical Letter, *Divini Redemptoris*, "Our paternal heart has been saddened by the divergencies . . . . which array in opposing camps the sons of the same Mother Church. Thus it is that the revolutionaries, who are not so very numerous . . . end by pitting Catholics one against the other."

MEMBERS OF ONE BODY UNDER CHRIST OUR HEAD.

The reaction against the organized propagation of Naturalism will demand an integral grasp of our corporate oneness with Christ. We come into union with Our Lord not as isolated individuals but as members of a supernatural organism, the Mystical Body of Christ. Each baptized Christian enters into an interior vital relation with Christ through being incorporated into the organism of which Christ is the invisible Head. Or, to express it

more in accordance with reality, Christ unites each baptized Christian with Himself by incorporating him or her into a living organism, of which He is the invisible Head. That organism, supernatural and supranational, is destined to permeate the whole social life of States and Nations with the spirit of supernatural solidarity in Christ. Of course, the end aimed at by this supernatural organism in its permeation of society is the development of the individual member's personality through interior union with Christ. But the individual member will develop his interior personal life only in proportion as he forgets self for the sake of the Head and the whole Body. All of us, as members of Christ, must strive to realize the fulness of St. Paul's expression: "I live, now not I; but Christ liveth in me" (Gal., II, 20).

In the physical body an individual member can attain its full development only by fulfilling its function in perfect subjection to the head and in complete harmony with the other members, thus co-operating for the good of the whole body, so analogously in the Mystical Body of Christ, an individual member must, as it were, lose himself in order to find himself really. Many Catholics, unconsciously influenced by Protestant individualism, not only consider themselves as imitating Christ, our Model, from outside, so to say, but regard themselves as having an isolated individual relation with Christ. They do not bring home to themselves sufficiently that all Christ's members form one organism under Christ, battling for the divine order of the world, and that they can grow up in Christ, only by supplying their quotas of self-sacrifice in their places in the supernatural organism of His Mystical Body.

Other Catholics seem to be unconsciously influenced by the Lutheran separation of the Christian and the Citizen and consider their spiritual life as a purely interior relation with Christ. The spiritual life is, as it were, sectioned off from ordinary everyday life. They are in danger of allowing the world around them to be organized against Our Lord's programme for order, while they continue to practise their religion more or less unconcernedly. They do not sufficiently realize that we enter into vital relation with Christ through being incorporated into a visible organism and that we must take as the starting-point of our spiritual life the objective fact of this incorporation. We must not initiate our spiritual life by the soul's looking at itself somewhat after the subjective fashion in which Descartes started intellectual life. The spiritual life is not the life of a "soul," but the life of a member of Christ, composed of soul and body, occupying a place in an organic unity destined to mould the world for Christ.

The whole body grows in charity and union with Christ, when each part supplies what it is destined to give, according to its position and function. In Chapter IV of the Epistle to the Ephes-

ians, especially in verses 11, 12, 15, 16, St. Paul insists upon this positional development. We have grown accustomed to considering ourselves as separate individuals looking at Christ from outside, each one living his or her individual life with Christ. We must consider ourselves as we really are, that is, as one with Christ and as being moved by Him as a body for the moulding and transformation of society. In this way did the early Christians transform the society of Imperial Rome. And in the same way all Catholics will be made ready to respond to a call such as was made by Pope Pius X to the French Hierarchy, in his Letter on the *Sillon*. "As in the conflict of interests," wrote the Pope, "and most of all in the struggle against unjust forces, a man's virtue does not always suffice to assure him his daily bread, and as the social machinery ought to be so organized as by its natural action to paralyse the efforts of the wicked, and to render accessible to every man of goodwill his legitimate share of temporal happiness, We earnestly desire that you should take an active share in organizing society for that purpose."

The return of the world to order means its return to the integral truth of Christ. "When an organism decays and becomes corrupt," wrote Pope Leo XIII, "it is because it has ceased to be under the action of the causes which had given it its form and constitution. To make it healthy and flourishing again it is necessary to restore it to the vivifying action of those same causes. . . . Just as Christianity cannot penetrate into the soul without making it better, so it cannot enter into public life without establishing order. . . . . If it has transformed pagan society . . . . so, after the terrible shocks which unbelief has given to the world in our days, it will be able to put that world again on the true road, and bring back to order the States and peoples of modern times. But the return of Christianity will not be efficacious and complete if it does not restore the world to a sincere love of the One Holy Catholic and Apostolic Church. In the Catholic Church Christianity is incarnate. It is identified with that perfect spiritual society, sovereign in its own order, which is the Mystical Body of Jesus Christ and which has for its visible head the Roman Pontiff, successor of the Prince of the Apostles. . . . Society so sadly gone astray must re-enter the bosom of the Church, if it wishes to recover its well-being, its repose and its salvation."[15]

SOME EXPRESSIONS OF THANKS.

I am under a particular obligation to Miss G. M. Coogan, of Chicago, writer of *Money Creators* and *Lawful Money Lectures*, for guidance and instruction on the subject of finance. If this

[15] Apostolic Letter, March 19th, 1902, *Review of his Pontificate.*

book proves helpful to others in understanding the relation of money to the real order of the world, it is in great part owing to Miss Coogan's kindness. She not only assisted me with books and advice, but spurred me on to the effort required to help the poor on the one hand and to enlighten the bewildered on the other.

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I beg to return thanks also to the Editors of *The Irish Catholic*, *The Standard*, and *The Irish Ecclesiastical Record*, for permission to republish the portions of the book, which appeared in those periodicals.

I wish to make special mention of one book—though I have quoted only a few passages from it—because of the help it has been to me in seeing the history of the world in its true perspective, that is, in relation to Our Lord. That book is *La Royauté Sociale de N. S. Jésus-Christ d'après le Cardinal Pie* (*The Kingship of Christ according to Cardinal Pie of Poitiers*), by Père Théotime de St. Just. Pope Pius X told the students of the French Seminary, Rome, on audience, that he had read and re-read the works of Cardinal Pie, who was Bishop of Poitiers from 1849 to 1880. Other Sovereign Pontiffs, Pius IX, Leo XIII, Benedict XV, have added their encomiums to those of Pius X. I may say that the great Cardinal's ideas permeate every chapter of this book.

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DENIS FAHEY, C.S.Sp.

Feast of the Most Pure Heart
of the Blessed Virgin Mary.

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PART I.

THE MYSTICAL BODY OF CHRIST

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CHAPTERS I—V.

CHAPTER I.

THE MYSTICAL BODY OF CHRIST.

GOD IS SUBSISTENT LOVE OF ORDER.

God is the Subsistent Act of Intelligence of the infinitely ordered Being that is Himself, so He may be described as the Subsistent Grasp of Infinite Order. He is at the same time the Subsistent Act of Love of the Infinite Good that is Himself. He is, therefore, Subsistent Love of Order.[1] The world, His Creation, is intended to reflect in its limited way the Infinite Love of order of its Creator. St. Thomas points out that the inexhaustible magnificence and loveableness of the divine perfections are more strikingly brought home to us by the great diversity of created things, than they would have been if God had been less profuse in His generosity. "We must hold," he writes, "that the distinction between created things and their multiplicity have been willed by the First Mover, God Himself. He brought things into being, in order to manifest His Goodness by communicating to them a share in it. As His Perfection and Goodness could not be adequately represented by one creature, He created many different creatures in order that the Divine Beauty might be mirrored forth less inadequately. Thus one creature's insufficiency as a representation of the Divine Goodness is compensated in some degree by another. Goodness, which in God is simple and undivided, is to be met with in creatures scattered in profusion in a variety of forms. Accordingly, the whole universe reflects the Divine Goodness more perfectly than any individual creature."[2] The irrational creation is destined to mirror forth the divine perfections unconsciously; intellectual creatures are meant to reproduce them consciously and knowingly. Men (and angels) are

[1] According to the definition of St. Thomas, quoted by Pope Pius XI in the Encyclical Letter, *Quadragesimo Anno*, "order is the unity arising from the apt arrangement of a plurality of objects" (*Summa Contra Gent.*, III, 71). It may also be described as the harmonious arrangement of things in relation to their principle and amongst themselves, according to priority and posteriority of nature, origin, causality, etc.

[2] Ia P., a.1,c. An aspect of this thought had been already expressed by the Angelic Doctor when he said: "The perfection of the whole order of the world is what is best in creation" IaP., Q.15, a.2,c. Cf. Ia P., Q.65, a.2.

bound to grasp the order of the world with their intelligences, accept it with their wills and express that acceptance in accordance with their natures. God's rights, as Creator and Father, to that recognition and that acceptance are irrefragable, and the one way for the rational creature to attain the development of true personality is by that recognition and that acceptance.[3] Now the centre of order in the actual world is Our Lord Jesus Christ, for it is through Him alone that men can be in fully harmonious relation to God and amongst themselves. The culminating expression of mankind's acceptance of order is the Holy Sacrifice of the Mass. This is so because the Mass, being the renewal of the one supremely acceptable act of submission of Calvary, is the official act of submission to God in Three Divine Persons, on the part of the Mystical Body of Christ, in union with its Head. Accordingly, God's rights are respected in the world, in proportion as love of and submission to the order established by the Blessed Trinity are expressed by all at Mass and find concrete realization in the organization of society.

Therefore, the study of the philosophy (or theology) of history must comprise above all the examination of progress or regress in the world's acceptance of order in union with Our Lord in the Sacrifice of the Mass. That the import of these laconic statements may be fully understood, we must dwell at some length in successive chapters in this opening part, on the meaning of the Mystical Body of Christ, of the Kingship of Christ in its essence and in its integrity, and of the significance of the Holy Sacrifice of the Mass. We shall treat in this first chapter of the Mystical Body of Christ and of the ordered development of our personality through our membership thereof.

GOD'S UNCHANGING PURPOSE.

In human beings, three kinds of life are to be found,—sense life, rational life, and Supernatural Life.[4] Sense life, which we have in common with the animals, is the life of our senses of sight, hearing, touch, etc., including also, of course, instinct, imagination and sense-memory. Rational life is the life by which we dominate over and are superior to the brute creation. Both

[3] "According to the Philosophers, the final perfection to which the human soul can attain is that it should understand the whole order of the universe and its causes. This, they hold, is man's final end, which we (Christians or Theologians) know to be the vision of God in Three Divine Persons" (St. Thomas, *De Veritate*, Q.2, a.2). The supernatural end is an elevation and perfection of the natural end.

[4] Supernatural Life is meant to be in all, according to the Divine Plan, though, unfortunately, it may not be, because of sin. Vegetative life is left out of account in this study, for it is not subject to our free will.

of these forms of life, being due to us by our nature, are merely natural. By Sanctifying Grace, however, we have a created participation in the Divine Nature, a share in the Divine Life as it has been lived from all eternity by the Three Persons of the Most Holy Trinity. As that Divine Life, infinitely superior to all natural life, is, of all, the most real, so the Life of Grace is, in the fullest and truest sense, our most real life. Divine Grace is life. It is not a mere inanimate ornament, like a luminous coating of paint, but it is life and energy at their highest and sublimest. Grace is destined to enable the human soul to enter into relation with the Blessed Trinity present in it, in the obscurity of faith here below in preparation for the fulness of vision hereafter in heaven. Out of love for us human beings, God was not content with giving us merely natural life, that is, the natural equipment of soul and body due to us as members of the human race, but gave us besides a share in His own Inner Life in Three Divine Persons. Why did He do this? Because He wanted to come to dwell in our souls as our guest and be welcomed there with a love of the same "texture" or "quality"—the expressions are material and defective—as that of the Holy Ghost for the Father and Son. It was because the Blessed Trinity wanted to draw us into the Family-Circle of God and enter into relations of personal friendship and love with us that the Life of Grace was bestowed upon us at the beginning. Without the Life of Grace, we could have known and loved God as our Creator, but we could not have known and loved God in Three Divine Persons. Without that life we could not have aspired to the intimacy of the Divine Family-Circle. In consequence, there is an infinite difference in our destiny.

These different grades of life, however, are not now harmoniously interrelated in our being as they were in our first parents. God poured Supernatural Life into the souls of our first parents, in order, as has been said, to draw not only them but all their descendants into the cycle of His Inner Life in Three Divine Persons. Along with human nature, Supernatural Life was to be communicated to every child of Adam so that God could be the personal friend of each and every one and find in him a love of order of the same "quality" as in Himself. And to ensure that this friendship could be easily cultivated, human nature was not left to be a group of disorderly tendencies and appetites, each aiming at its proper object, its own good, irrespective of the right relation to the other powers and to the whole being. No! by a special preternatural gift called the Gift of Integrity, harmony was assured. Accordingly, ordered collaboration of all the resources of the two natural forms of life, sense life and rational life, with the interior movement of union with the Blessed Trinity in the supernatural love of charity was intended to be the character-

istic note of human existence. By the other preternatural gift of Immortality, our first parents and their descendants could have lived by faith in union with the Blessed Trinity present in them and have moved forward to the vision of the Blessed Trinity without passing by the sorrowful gateway of death.(5)

If the gift of Supernatural Life had meant the direct vision of God, there would not have been any meaning in God's asking Adam if he wished to accept Supernatural Life and happiness in friendship with the Blessed Trinity, for himself and his descendants. In virtue of his intellectual nature Adam was a free being, incapable of being deprived of his freedom of choice by the presentation of any created good, but incapable too of turning away from the vision of God face to face. Hence Supernatural Life was adapted to his faculties, in order that in the obscure light of faith, he might give a free answer to God's loving question. We know by revelation that the answer was in the negative. Our first parents elected not to depend on God for their happiness but on themselves. In spite of the clearness with which they grasped order and the ease with which they could have adhered to it, they rejected supernatural friendship with God and put themselves instead of God in the centre of the world. They did this at the instigation of Satan who, along with the other fallen angels, had already made the same self-centred choice. The fallen angels' decision was, however, irrevocable. It was a declaration by the whole body of them together, of perpetual war on and unceasing opposition to the Blessed Trinity and the Supernatural Life of Grace.(6) The fall of the human race could be undone, because human beings can change their minds and the human race comes into existence successively by propagation from the first Adam.(7) It was in fact undone, and order was restored to the world by the Second Adam, Our Lord Jesus Christ, Son of the Virgin Mary, our Immaculate Mother. God did not abandon His cherished purpose of coming to dwell in our

(5) In his work, *The Holy Ghost*, pp. 152-154, Rev. E. Leen, C.S.Sp., points out the lowering of the ideal of life that comes from the doctrine of God's presence in the soul by Grace being connected in childhood with the image of God as a watchful, inexorable Judge, instead of a loving tender Father, longing to dwell always in our souls. "What a change could be wrought if it were brought home to all children from the beginning that God is, indeed, watchful, but watchful rather for the purpose of doing us good than of finding us at fault! What a different idea would be had of God, if the child were taught from the beginning that God's vigilance was a vigilance of love and not of disapproval—the vigilance of the loving father and not that of the suspicious warder! Too frequently it is the idea of God as the just and inflexible judge that is stressed in the instruction of the young. This is a defective presentment of Christianity."

(6) Ia P., Q.64, a.2 and Ia P., Q.63, a.3.

(7) Ia P., Q.64, a.2.

souls as our Guest. Adam's refusal to enter into His designs brought about a change of plan for the realization of His aim, but that aim remained the same, and fallen man was raised to the dignity of a member of Christ. Nor was that all. By the manner in which He set about undoing the Fall, God showed also that it was not through cold indifference or lack of affection that He did not prevent the sin of our first parents. Not only did He not remain aloof from the fallen race, but He accepted all the consequences of the Fall for Himself become Man, except the one incompatible with His Divine Nature—Sin.[8] The Supernatural Life of Grace now becomes ours, not at our generation or conception, as would have been the case if Adam had not sinned, but by reason of our being incorporated into Our Lord's Mystical Body by the Sacrament of Baptism.

To use the words of Pope Pius XI, Baptism sets up in everyone in whom there is not an obstinate attachment to mortal sin the circulation of the life-blood of Grace.[9] We are all one with the first Adam, our natural head, and receive from him at our conception a fallen nature with its tendency to make of self the centre of life. We are all intended by God to become one with Christ, our Supernatural Head, and to receive the Life of Grace with its tendency to centre life on the Blessed Trinity, through being engrafted on Christ by Baptism. St. Paul dwells at some length

[8] When speaking of a change of plan in God, we are using human imperfect language. There is no change in God. St. Thomas treats the point with his customary lucidity: "I answer that the will of God is entirely unchangeable. On this point we must consider that to change the will is one thing; to will that certain things should be changed is another. It is possible to will a thing to be done now and its contrary afterwards; and yet for the will to remain permanently the same: whereas the will would be changed if one should begin to will what before he had not willed; or cease to will what he had previously willed. This cannot happen, unless we presuppose change either in knowledge or in the disposition of the substance of the willer. . . . Now it has already been shown that both the substance of God and His knowledge are entirely unchangeable (Q.IX, a.1; XIV, a.15). Therefore His will must be entirely unchangeable" (Ia P., Q.XIX, a.7).

"It was necessary, dearly beloved, that the unchanging God, whose will cannot lose its kindliness, should accomplish in more obscure and mysterious fashion what in His paternal affection He had first arranged, in order that mankind, urged on to sin by the cunning of the evil one, should not be lost. . . ." (Second Sermon of Pope St. Leo the Great on the Nativity. Fifth Lesson of Matins for the Feast of the Annunciation).

[9] "Now every Christian receives the supernatural life, which circulates in the veins of the Mystical Body of Christ, that abundant life which Christ, as He himself says, came to bestow upon the world. Consequently, every Christian ought to diffuse that life to others who either do not possess it or who have it only feebly or merely in appearance" (Letter of Pope Pius XI to the Cardinal Patriarch of Lisbon, Nov. 10, 1933).

on the contrast between our solidarity in the first Adam and our solidarity in the Second Adam, in the Epistle to the Romans, V, 12—21: "Wherefore as by one man sin entered into this world, and by sin death; and so death passed upon all men, in whom all have sinned . . . But death reigned from Adam unto Moses, even over them also who have not sinned after the similitude of the transgression of Adam, who is a figure of him who was to come. But not as the offence, so also the gift. For if by the offence of one, many died; much more the grace of God, and the gift, by the grace of one man, Jesus Christ, hath abounded unto many. And not as it was by one sin, so also is the gift. For judgment indeed was by one unto condemnation; but grace is of many offences, unto justification. For if by one man's offence death reigned through one; much more they who receive abundance of grace, and of the gift, and of justice, shall reign in life through one, Jesus Christ. Therefore, as by the offence of one, unto all men to condemnation; so also by the justice of one unto all men to justification of life. For as by the disobedience of one man, many were made sinners; so also by the obedience of one, many shall be made just. . . . And where sin abounded, grace did more abound. That as sin hath reigned to death; so also grace might reign by justice unto life everlasting, through Jesus Christ Our Lord."(10)

NATURALISM AND OUR SUPERNATURAL LIFE.

Accordingly, we all come into the world, generation after generation, deprived not only of the preternatural gifts of Integrity and Immortality, but also of the Supernatural Life of Grace. The loss of the gift of Integrity leads to the revolt of the passions against reason and against the Divine Life; the loss of the Gift of Immortality leads to suffering, disease and death. Owing to the loss of Supernatural Life and our consequent aversion from God, our intelligence is darkened, our will is weakened and our sense-life is inclined to revolt against order. It is true that our nature is not corrupted in itself as Luther and the Jansenists held. The primordial inclination of our nature is to God and that essential inclination remains. It is, however, weakened by original sin, so that the concrete psychological manifestations of our moral life, even after the Divine Life of Grace has been restored to us in

(10) In IIIa P., Q.3, a.8, St. Thomas says it was *most fitting* that the Second Person of the Blessed Trinity should become man, because the Word, like the concept or idea of the artist, is the exemplar cause of all that God has made. Just as the artist, by the intelligible form of his art, whereby he produced his masterpiece, restores it when it has fallen into ruin, so God restores the order of the world disturbed by sin. "God indeed was in Christ reconciling the world to Himself" (II Cor., V, 19).

Baptism, are generally selfish with a disordered love of self. Our concrete judgements are liable to be erroneous, and we are exposed in our acts of will to make of self the centre of life.(11) We are bound to grasp the order of life, accept it and express it, yet we easily lose sight of the ideal of living the whole of life here below in union with the Blessed Trinity as members of Christ, in preparation for the intimacy of heaven. God's desire, then, is to draw us all into union with Himself in Three Divine Persons, through our willing acceptance of the duty of living life in full subjection to Our Lord as His members. But God's wish is in continual danger of being thwarted by our tendency to turn against His impulses and make of self the centre of life, in this way hampering the development of our personality. We have to struggle with the aid of Divine Grace to acknowledge God's rights to the full and not place self on the same level as God or on a higher level. Even if there were no organized naturalistic or anti-supernatural forces at work in the world, striving to mould social institutions to active hostility to the Supernatural Life, there are anti-supernatural tendencies in ourselves that have to be combated by self-discipline and social organization. We may speak of those forces or tendencies that are in each of us, as *unorganized* anti-supernatural or naturalistic forces, in contrast with the *organized* forces, visible and invisible, that are working for Naturalism.

What is meant by Naturalism? We can best describe it by contrasting it with the supernatural ideal of the Catholic Church. This supernatural ideal affirms: firstly, that the Life of Grace, a share in the Inner Life of the Blessed Trinity, is infinitely higher than the natural life of human reason; secondly, that the loss of Supernatural Life on account of the first Adam's fall has been repaired through membership of the Mystical Body of the Second Adam, Our Lord Jesus Christ, who in the existing order is the unique Source of that Life; and, thirdly, as a logical consequence, that it is only through cultivation of our membership of Our Lord's Mystical Body that we can be good and true men as we ought to be. Accordingly, minds imbued with the supernatural ideal will proclaim that the Catholic Church, the Mystical Body of Christ, is infinitely higher and nobler than any natural society, while insisting at the same time that ordered love of country and native land must be sedulously cultivated. They will aim, not as isolated individuals, but fully conscious of their royal dignity as members of a living organism, at permeating all social life, political and economic, with the spirit of membership of Christ.

Naturalism, on the other hand, is described as follows by Pope Leo XIII: "The fundamental doctrine of the *Naturalists*, which

(11) Cf. *L'Amour de Dieu et la Croix de Jésus*, pp. 305-315, by Père Garrigou-Lagrange, O.P.

they sufficiently make known by their very name, is that human nature and human reason ought in all things to be mistress and guide. Laying this down, they care little for duties to God, or pervert them by erroneous and vague opinions. For they deny that anything has been taught by God: they allow no dogma of religion or truth which cannot be understood by the human intelligence, nor any teacher who ought to be believed by reason of his authority. . . . It is the special and exclusive duty of the Catholic Church fully to set forth in words truths divinely received and, besides offering other divine helps to salvation, to teach the authority of her office, and to defend the same with perfect purity. . . ."[12] "What *Naturalists* or *Rationalists* aim at in philosophy, that the supporters of *Liberalism*, carrying out the principles laid down by Naturalism, are attempting in the domain of morality and politics. The fundamental doctrine of Rationalism is the supremacy of human reason, which, refusing due submission to the divine and eternal reason, proclaims its own independence, and constitutes itself the supreme principle and source and judge of truth. Hence these followers of Liberalism deny the existence of any divine authority to which obedience is due, and proclaim that every man is a law unto himself; from which arises that ethical system which they style independent morality, and which, under the guise of liberty, exonerates man from any obedience to the commands of God, and substitutes a boundless licence."[13]

Accordingly, Naturalism affirms that our highest life is the life of reason, and consequently, denies that there has been any such things as a fall from, or loss of, Supernatural Life or, at least, that we can know of it. Naturalism also logically affirms that it is a matter of indifference whether one worships Our Lord Jesus Christ or denies that He instituted a supranational society to set forth the Divine Plan for order in the world and to diffuse that Divine Life by which alone we can be really good men as we ought to be.

The relation between *Naturalism*, *Rationalism* and *Liberalism* is excellently outlined by Père Garrigou-Lagrange, O.P. (*De Revelatione*, Vol. I, p. 221). He writes: "Although the term Naturalism is frequently used with the same signification as Rationalism, it rather designates the foundation of Rationalism. For Naturalism is properly the negation of the possibility of the elevation of our *nature* to the supernatural order, and Rationalism is the application of this doctrine to *human reason* as Liberalism is its application to *human liberty*. Hence Rationalism has its proximate foundation in Naturalism, just as on the other hand, the virtue of faith is founded in grace. If Naturalism signifies not

[12] Encyclical Letter, *Humanum genus*, on Freemasonry.
[13] Encyclical Letter, *Libertas*, on Human Liberty.

merely the denial of the possibility of knowing the order of supernatural truth, but the denial of the very existence of that order, then it has its foundation in Pantheism. In order that no truth should be above the powers of our rational nature, our nature must be identified with the Divine Nature."

Men imbued with the naturalistic attitude will insist that the highest social organization is the individual State or the whole group of States tending to coalesce into the world-state. They will aim at eliminating every vestige of the Supernatural Life from social organization. For those who are aware of the importance for the world of respect for the Rights of God and who understand the meaning of the Redemption, Naturalism is the forerunner of decay and death.

We see, then, that there are in us from Baptism two currents of life, so to say. There is the current of natural life, coming to us from the first Adam, with its tendency to revolt and self-centredness, and there is the current of Supernatural Life coming from Our Lord Jesus Christ, the Second Adam, which aims at the ordered subjection of our whole life to Him in view of union with the Blessed Trinity. By our natural generation we form part of the progeny of the first Adam.[14] By our supernatural regeneration in the Sacrament of Baptism, we are engrafted on Our Lord Jesus Christ and incorporated into His Mystical Body.[15] Because of our natural descent, our personal life and our social life, both political and economic, are exposed to disorder and confusion. Owing to the continuous streams of Supernatural Life coming from Our Lord's Sacred Humanity into our souls, more abundantly now than before the Fall, we are enabled to strive to bring about supernatural order in our life and to struggle against Naturalism.

SOCIAL ORGANIZATION AND THE INDIVIDUAL MEMBER OF SOCIETY.

As man is by nature a social being, and as the average member of society is, to an almost incalculable extent, at the mercy of his surroundings, he must be sustained, in his efforts to cultivate his personality, by a social framework permeated by the supernatural outlook. That framework in itself, of course, is not enough, but the order of life demands that we should ever and always strive for its realization, to the best of our ability. Our duty to God

(14) Conc. Trid., can.3; S.T. Ia IIae, Q.81, a.4. Cf. Denzinger, 101-102.

(15) " Above the brotherhood of humanity and fatherland," said Pope Pius XI, in his Allocution to the Spanish Refugees, 14th Sept., 1936, " there is a brotherhood which is infinitely more sacred and more precious, the brotherhood which makes us one in Christ, our Redeemer, namely, our kinship in the Catholic Church, the Mystical Body of Christ."

and to our fellow men demands this, because society is destined for the development of human nature. It is intended by the Creator to acknowledge His Rights and to co-operate harmoniously in completing the formation of a member of Christ, begun in the family. As such, social organization in all its forms is meant to accept God's plan for orderly human development and co-operate with Him in aiding its individual members to grasp the order of the world and accept it, instead of causing disorder and confusion by opposing and thwarting Him. As man needs the help of a social framework based on the acceptance of the Kingship of Christ, so society, in virtue of its creaturehood, is bound to build up that framework. Pope Leo XIII, in the Encyclical Letter, *Immortale Dei*, is very emphatic concerning this obligation incumbent on society. "Nature and reason," he writes, "which command every individual devoutly to worship God in holiness, because we belong to Him and must return to Him, since from Him we came, bind also the civil community by a like law. Men living together in society are under the power of God no less than individuals are, and society, not less than individuals, owes gratitude to God, who gave it being and maintains it, and whose ever-bounteous goodness enriches it with countless blessings. Since, then, no one is allowed to be remiss in the service due to God, and since the chief duty of all men is to cling to religion in both its teaching and practice—not such religion as they may have a preference for, but the religion which God enjoins, and which certain and most clear marks show to be the one and only true religion—it is a public crime to act as though there were no God. So, too, it is a sin for the State not to have a care for religion, as something beyond its scope, or as of no practical benefit: or out of many forms of religion to adopt that one which chimes in with its fancy: for we are bound absolutely to worship God in that way which He has shown to be His will. . . . Hence civil society, established for the common welfare, should not only safeguard the well-being of the community, but have also at heart the interests of its individual members, in such wise as not in any way to hinder, but in every manner to render as easy as possible, the possession of that highest and unchangeable good for which all should seek."

The citizens of a State are obliged to render to God the things that are God's and to Caesar the things that are Caesar's, but Caesar, too, that is, the State as an organized community, is bound to fulfil its duty to God. If it does not, it will fail in its duty to its citizens, for it will not aid them as it should to develop their personality. "When the State," writes Pope Leo XIII, "refuses to give to God what belongs to God, by a necessary consequence, it refuses to give to its citizens that to which they, as men, have a right. For, whether

one likes it or not, the true rights of man spring precisely from his duties towards God. Hence it follows that the State, by failing in this way to accomplish the principal object of its institution, finally becomes false to itself and denies that which is the reason of its own existence."(16)

The results of the State's opposition to God are disastrous. "When the organization of the world," writes l' Abbé Journet, "is out of harmony with the supernatural end of man, scarcely anybody except the saints and martyrs can avoid mortal sin and abide in charity. But when the organization of the world is adjusted to the demands of the Divine Life of souls, then thousands of Christians can live and die in the love of God. They are strong enough to accomplish their duty in the company of others and to perform acts of heroic virtue at certain exceptional moments, but they would have been too weak to breast the frightful anti-supernatural current of a perverted naturalistic world. Charity, then, urges us to strive for the restoration of a Christian temporal order."(17)

It is quite true that nations or societies do not go to heaven. Human beings go to heaven one by one, to live in the Family-Circle of the Blessed Trinity. But the individual member of society lives under the never-ceasing influence of his environment, in which, if we may not say that he is submerged, he is, at least, deeply plunged. Social organization is required to aid the disciplining of self against the *unorganized* tendencies of formalism and naturalism that are in all of us.(18) It is still more indispensable in order to combat the *organized* anti-supernatural forces that are imbued with opposition to Our Lord's programme for the world. If Catholics content themselves with inculcating the private practice of religion and allow their social institutions to be moulded by those organized *naturalistic* and *anti-supernatural* forces, then, little by little, the average member of society will succumb to the influence of his surroundings. He will gradually cease to live as a member of Christ, though he may retain the name of Christian.

In countries with a Catholic majority and an age-long Catholic tradition, Satan and his fellow-demons, who form the organized *invisible* anti-supernatural force, profit by the lack of vigilance on the part of Catholics in regard to social organization, and gradually sap belief in the Supernatural Life of Grace and in the reality of the Fall. Thus it has oftentimes happened that the work of the *visible* forces, aiming at the installation of Naturalism, has met

(16) Encyclical Letter, *Au milieu des sollicitudes* (1892).
(17) *L'Ordre Social Chrétien*, in *Nova et Vetera* (1931), p. 377.
(18) The tendency to formalism is the tendency to be content with the external accomplishment of the rites of religion without entering into the inner spirit of them.

with little resistance in countries nominally Catholic. On the one hand, then, Catholics faithful to what they profess at Mass, must ever strive to permeate the framework of society with the influence of the Supernatural Life, so that the ordinary man may be always aided to act as a member of Christ, and not find himself, from the moment he leaves Church, urged by anti-supernatural currents to revolt against Christ. On the other hand, Catholic social institutions are not sufficient of themselves to maintain society Catholic. The indispensable requisite is a formation of the youth of both sexes which will be penetrated through and through with the doctrine of membership of Christ. That formation will alone ensure whole-time Catholicism and will enable them to draw from their union with Our Lord in Mass and Holy Communion the supernatural love that is required to diffuse throughout society the sense of the indwelling of the Blessed Trinity, through incorporation into Christ, and to work unceasingly for the programme set forth by Christ. It was the sense of their solidarity as co-offerers and co-victims with Christ in the Mass that nerved Catholics for the long struggle for the reform of the pagan world. "It was Christianity," writes Pope Pius XI in the Encyclical Letter, *Divini Redemptoris*, "that first affirmed the real and universal brotherhood of all men of whatever race and condition. . . . Not bloody revolution but the inner force of the Church's teaching made the proud Roman matron see in her slave a sister in Christ." For the return of the modern world to Christ, we must insist upon the same great truth of our oneness in Christ.

HUMAN PERSONALITY AND INDIVIDUALITY.

It would greatly contribute to clearness of thought in regard to the questions involved in the reorganization of society and the establishment of order in the world, if the Thomistic distinction between *personality* and *individuality* were fully grasped and consistently kept in view. The neglect of either of these aspects of the whole truth, but especially of the former, leads to experiments that are disastrous for human happiness.

This distinction runs through all St. Thomas's exposition of the order of being. As matter is the principle of individuation, it is clear that the individual human being, as such, is a part. "Each particular person is compared to the whole community as a part to the whole."[19] "Now, in natural things," he writes elsewhere, "everything which, as such, naturally belongs to another, is principally and more strongly inclined to that other to which it belongs, than towards itself. . . . For we see that a part by a natural inclination risks itself for the preservation of the whole,

[19] IIa IIae, Q.64, a.2.

as the hand without hesitation exposes itself to a blow to save the whole body. And because reason copies nature we find this action reproduced in virtuous social action. A good citizen will not hesitate to expose himself to the danger of death to save the State. And if the citizen were a native (or natural part) of the State in question, the inclination to make the sacrifice would be natural. Accordingly, because God is the Universal Good, and because angels and men and all creatures, looked at from the point of view of their being and existence, are of God and belong to God, it follows that angels and men by natural inclination love God more than themselves."[20] On the other hand, for St. Thomas, "a man is not ordained to the political community of which he forms part, in regard to his whole being and to all that is his. . . . for all that a man is and all that he can accomplish and can possess must be ordained to God."[21] The organization of society is intended to aid man, considered formally as a person destined for God, to attain union with Him.[22] As an independent whole, man emerges above the order of society, and the common temporal good is ordained to him.

The human being is therefore both an *individual* and a *person*. Individuality is based on matter and therefore belongs to man because of his animal nature. Human nature, like animal nature, but unlike angelic nature, can be found realized in innumerable individuals of the same species, and these individuals are necessarily in relation with one another. In other words, they are obliged to form social groups (societies). First in order comes the family, and then civil society, which has for object the development of life. On account of his material nature and the mode of propagation of that nature, through the interrelation of different members of the same species, man resembles the lower animals.[23] Because man is an *individual* of the human

[20] Ia P., Q.60, a.5. Cf. IIa IIae, Q.61, a.1; IIa IIae, Q.64, a.5; and IIa IIae, Q.65, a.1. St. Thomas says: "Where one being is the whole cause of the existence and goodness of another being, that being is naturally more loved by the other than itself, because, as we said above, each part naturally loves the whole more than itself: and each individual naturally loves the good of the species more than its own individual good. Now God is not only the good of the species, but is absolutely the Universal Good; hence everything in its own way naturally loves God more than itself" (Ia P., Q.60, a.5, ad 1).

[21] Ia IIae, Q.21, a.4, ad 3. Cf. Maritain, *Three Reformers*, pp. 193-196.

[22] We speak *formally*, when we consider not the subject of certain characteristics, but the characteristics themselves, or rather the subject looked at from that point of view.

[23] The social theory of Hobbes, the Social Contract of Rousseau, Socialism and Communism, in stressing the resemblance of human society to a beehive, dwell exclusively on the animal nature of man. Their materialist philosophy denies man's personality.

species, he is an *individual* in society, a component part of the whole formed by the family or by civil society. From this point of view, he is ordained to the welfare of the State or social group as to the good of the whole of which he forms a part; he is subordinated to the Common Good which, as such, is of a nobler order than the good of the individual. He is thus, as an *individual*, directly ordered to society and through society to God, for society, being God's creature, is bound in the nature of things to acknowledge its due subordination to God.

On the other hand, this due acknowledgment of dependence on God, on the part of the social groups of which he forms a part, is required for the proper development of man's *personality*. Personality belongs to man because of his having an immaterial soul. Alone among visible beings, man can grasp with his intelligence and love with his will God, the Supreme Good, and the order of the world subject to Him. Thus, while all other visible beings move to their end, because they are impelled thereto by the current of the world in which they are immersed, man alone can rise above that current and enter into direct relation with God. He is not immersed in the movement of the universe and in this respect resembles the angels.(24) Every human being, as a *person*, is ordained directly to God, and as such, society exists for him. The political and economic arrangements of society are therefore meant to subserve the spiritual and eternal interests of the human person. Accordingly, as in the actual order of the world, the human person is destined to supernatural union with God, the Divine Plan for harmonious social development, through membership of Our Lord's Mystical Body, must be grasped and accepted. Man as an *individual* is for society, but society is for the *person*. "The good of the community (the Common Good) . . . is superior to the good of the individual looked at from the point of view of the terrestrial values according to which the individual forms part of the community. But these terrestrial values themselves are inferior to the dignity of the person. . . . The person stands out above the level of the society of which the individual forms a part."(25)

(24) Liberalism, Romanticism, the philosophy of Locke, and the state of nature as described by Rousseauist-Masonic revolutionary oratory, with their stressing of the independence of the individual human unit, misinterpret this resemblance of man to the angels. Both the Liberalistic writers and legislators, as well as the Socialists and Communists mentioned in a previous note, start from one and the same false principle of the *autonomy of the Individual*, thus confusing the whole basis of social organization, namely, the distinction between man as a *person* and man as an *individual*. Cf. *Culture Latine et Ordre Social*, by R. P. Gillet, O.P., pp. 40-56.

(25) *Du Régime Temporel et de la Liberté*, by J. Maritain, p. 63, and *Three Reformers* (English edition) pp. 22, 194. Cf. IIa IIae, Q.64, a.2; Ia IIae, Q.21, a.4, ad 3.

"Man has a spiritual and immortal soul. He is a person, marvellously endowed by his Creator with gifts of body and mind. He is a true 'microcosm,' as the ancients said, a world in miniature, with a value far surpassing that of the vast inanimate cosmos. God alone is his last end, in this life and the next. By sanctifying grace he is raised to the dignity of a son of God, and incorporated into the Kingdom of God in the Mystical Body of Christ. In consequence he has been endowed by God with many and varied prerogatives: the right to life, to bodily integrity, to obtain the necessary means of existence; the right to tend toward his ultimate goal in the path marked out for him by God; the right of association and the right to possess and use property. . . . So likewise are the constitution and fundamental prerogatives of the family fixed and determined by the Creator. In the Encyclical on Christian Marriage[26] and in Our other Encyclical on Education, cited above, We have treated these topics at considerable length. . . . But God has likewise destined man for civil society according to the dictates of his very nature. In the plan of the Creator, society is a natural means which man can and must use to reach his destined end. Society is for man, not man for society. This must not be understood in the sense of liberalistic Individualism, which subordinates society to the selfish use of the individual; but only in the sense that by means of an organic union with society and by mutual collaboration the attainment of earthly welfare is placed within the reach of all. Further, it is society which affords the opportunities for the development of all the individual and social gifts bestowed on human nature. . . . Man cannot be exempted from his divinely-imposed obligations toward civil society, and the representatives of authority have the right to coerce him when he refuses without reason to do his duty. Society, on the other hand, cannot defraud man of his God-granted rights, the most important of which We have indicated above, or make their use impossible. It is therefore according to the dictates of reason that all earthly things should be for the use and benefit of man, and so, through him, be referred to the Creator. This accords with the words of the Apostle of the Gentiles, who writes to the Corinthians on Christian salvation: 'All things are yours, and you are Christ's, and Christ is God's.'[27] While Communism impoverishes human personality by inverting the terms of the relation of man to society, to what lofty heights is man not elevated by reason and Revelation!"[28]

A man will be fully and actually a person, enjoying that independence of existence and consequent independence of action which belongs to him, as such, in proportion as the life of reason and

(26) Encycl., *Casti connubii*, Dec. 31, 1930.
(27) I Cor., III, 23.
(28) Encyclical Letter, *Divini Redemptoris, On Atheistic Communism.*

free-will dominates in him over that of the senses and passions.[29] Without that domination, he will remain a slave to passing events and circumstances, always carried away by every passing sense-impression and bereft of that self-mastery which should be his. In a word he will show that dependence on matter which comes from his individuality. By his *individuality* he is essentially dependent on a certain environment, a certain climate, a certain descent. To develop one's *individuality* means to lead a selfish existence, to become a slave to one's passions, striving to make oneself the centre of everything, and in the end becoming dependent on a thousand and one ephemeral things which bring a miserable pleasure of a moment. *Personality*, on the other hand, grows, in proportion as the soul lifts itself above the world of sense and attaches itself more and more, by the intellect and will, to that which constitutes the life of a spiritual being, namely, knowledge and love of the Supremely Perfect Being as He is in Himself. God alone possesses *personality* in the full sense of the word, for He alone is fully independent, in His Being and in His Action. Only He who is being itself has an existence that is independent, not merely of matter, but also of everything that is not Himself. Accordingly, our personality is developed in proportion as our life tends towards God and is assimilated to God's life, that is, in the actual order, in proportion as we live in union with the Blessed Trinity present in us by Grace through membership of Christ and strive to share in the life of intelligence and love of the Three Divine Persons. Personality in the order of action is thus God-centredness in opposition to self-centredness. As all things tend towards God by their nature, personality in action implies a firm grasp of that ordered tendency and an intense love of the order thus grasped. This love will manifest itself by a capacity for self-sacrifice, that is, by the power of suppressing the inclination to make self the centre of life and of respecting the tendency of all beings to God, the Common Good of the Universe.[30] Every sin is a conscious disordered manifestation of self-centredness. As the movement of every being is towards God, in accordance with the powers bestowed on it, the conscious voluntary direction given to his being by a sinner in a sinful act is in opposition to his nature.

[29] "*Persona est per se subsistens et per se operans.*"

[30] The proximate principle of liberty thus displayed in the conquest of self is in the infinite vastness of the will, by which a man remains master of his practical decisions. The root principle of liberty is in the intelligence, which grasps the very idea of good and so can dominate the attraction of every object not completely exempt from imperfection. Faculties that grasp the order of being and the idea of good ultimately have their source in a being that is independent of matter. Cf. Ia P., Q.18, art. 3, and *Dieu*, by Père Garrigou-Lagrange, O.P., p. 624.

He goes against order and prefers a partial passing good to God, thus lowering the level of his personality.[31]

This is what the Saints understood. They realized that by Sanctifying Grace they had been made partakers of the Life of God as He is Himself, and were thus enabled to lift themselves up to that Life in which the fulness of personality is to be found. Grace, being a participation of the Divine Nature coming to them from Our Lord, Head of the Mystical Body, enabled them, *on their level* and with their limitations, to substitute progressively in the order of action, that is, of knowledge and love, Our Lord's interior and exterior attitude, for their human self-centred way of judging and willing. Our Lord enjoyed the vision of the Blessed Trinity face to face in His human soul and all His exterior actions were animated with the supernatural love of the Triune God springing from that vision. So His life was perfectly ordered and completely centred on God. The Saints likewise as members of Christ strove to live with God in Three Divine Persons present in them in the obscurity of faith and animated all their dealings with their fellow-members of Christ's Mystical Body, actual and potential, with the same supernatural love of the Triune God. The Saints strove to die to self in order that God might reign in them. They ever sought the will of God instead of their own will, to love God infinitely more than themselves and above all. They grasped thoroughly that self-centredness is the great obstacle to the development of our most real Life, the Life of Our Head in us. On account of our self-centredness, we either do not grasp the objective order, that is, the lines of action incumbent on us, or if we see them, we refuse to sacrifice ourselves in the way indicated. By the sacrifice of self, the Saints acquired in a certain sense what God has by nature, namely, complete independence with regard to all created things. They sought their own good of course, but in perfect order, that is, as became members of the Mystical Body of Christ loving their own particular good in perfect subjection to God, the Common Good of the Universe.

PERSONALITY, INDIVIDUALITY AND THE COMMON GOOD.

To the paramount rights of God correspond duties on the part of man, and these duties to God are the foundation of the true

(31) Venial sin is a violation of order in regard to what leads to the end, in other words, a fault which does not make of self the end of life to the exclusion of God. By it, therefore, we do not withdraw ourselves completely from subjection to the guidance of Christ, our Head. By mortal sin we reject completely the rule of Christ, for by it we make of self the end of life.

" Peccatum veniale est inordinatio exsistens circa ea quae sunt ad finem, servato debito ordine ad finem. Peccatum mortale est deordinatio circa finem ipsum." Cf. Ia IIae, Q.89, a.3 et a.4.

rights of man.[32] Thus the duty of tending to God in the way He has laid down, namely, as a member of Christ, is the foundation of the true rights of man as a human person. Because all men are called to love and serve the Blessed Trinity as members of Christ, freedom to worship the Blessed Trinity, in the Catholic way God desires, and to develop their personality after the model of Christ; are indisputable human rights. Now a sufficiency of what the body requires, is normally indispensable, as a secondary and quasi-instrumental condition, for the cultivation of human personality. Society ought, therefore, to be organized with a view to secure the becoming minimum of personal rights for all and for each of its members. As the due functioning of society is thus an intermediary end in view of the attainment of the supreme end of human persons, which is the possession of God in Three Divine Persons, all of us, as individuals, are bound to keep always in view the Common Good of the society, that is, we all, both rulers and ruled, are bound to practise Social Justice.[33] It is only through membership of Christ that we can consistently keep in view the Common Good of the society in all our actions, and

[32] Man's rights being founded on his duties to God, he has not a *right* to reject the Divine Plan for order and go against God, either as an individual or as a member of society. Good faith excuses from formal sin but does not confer rights on error: these belong to truth alone. Man has not a *right* to do wrong. It is true that he has the right as a person not to be forced to accept what he does not as yet see that he ought to accept, but that is a very different thing. There can be no such thing as a right in opposition to God's rights. A man may be excused from fulfilling his duty to God through inculpable ignorance, but a man has not a right to go against his duty to God.

[33] Social or Legal Justice is the virtue which enables us to subordinate to the Common Good the acts of all the virtues. "It is primarily in the prince or ruler as chief commander and secondarily in the subjects as agents of execution" (IIa IIae, Q.58, a.6). Cf. IIa IIae, Q.58, a.5, 6, 7; and Ia IIae, Q.60, a.3, ad 2. Cf. also *Conscience Chrétienne et Justice Sociale*, by R. P. Gillet, O.P., pp. 134-142.

"He who seeks the Common Good of the group to which he belongs, *by that very fact seeks his own good also*, and that for two reasons. Firstly, because the good of the individual cannot be complete unless the Common Good of the group, family, city and country, to which he belongs, be assured. Hence Maximus Valerius (Fact. et Dict. Mem., lib. 4, cap. 6) says of the ancient Romans that they preferred to be poor in a wealthy state rather than be wealthy in a poor one. Secondly, since a man forms a constituent part of a family and a state, if he acts prudently with regard to the Common Good, he will necessarily learn to seek his own good rightly, so that it may be advantageous to the Common Good. For the parts must be arranged so as to suit the whole. As St. Augustine expresses it in the third chapter of the Confessions: 'It is unbecoming for a part not to fit harmoniously into the whole'" (IIa IIae, Q. 47, a.10).

With regard to the subordination of the Common Good to the end of the human person, see Maritain, *Du Régime Temporel et de la Liberté*, pp. 50, 51, and l'Abbé Journet, *L'Union des Églises*, p. 266.

work steadily for the reign of Social Justice. It is only through full acknowledgment of the Rights of God as proclaimed by Christ and His Church that the rulers of States will be able to practise Social Justice and respect the personal rights of their subjects without essential deviations from order. Human personality will not be respected as it ought to be, unless the Rights of God are fully upheld, and the great triumphs of mankind in the realm of physical science will be utilized to reduce men to the level of mere individuals.

Hence the Rights of God are the foundation of the duties and, consequently, of the rights of the human person, and those rights are, in their turn, the foundation of the duties of the individual member of society. For, in order that society may be able to respect the personal rights of its members, the citizens must fulfil their duties with regard to society. All must respect the legitimate authority which is directly charged with safeguarding the Common Good, and obey the just laws made in view of that Good. Since, in the nature of things, the Common Good is ordained for the development of the personality of the citizens, all, both rulers and ruled, are bound to work for it, in order to have the right to make use of it in their turn. The more we love God as it is our personal duty as members of Christ to do, the more fully we shall be urged by our charity to discharge all our individual duties to the Common Good. Then, we in our turn shall be aided by it in the development of our personality.

On account of our individual inequalities, however, we cannot all serve the Common Good in the same way nor with the same intensity. A child and an adult, a woman and a man, an ignorant man and a learned one, cannot render the same services to society. Neither have they the same claims upon it. Each member of society can demand respect for his fundamental rights as a human person which, as we have seen, it belongs to Social Justice to secure.[34] But, once these rights have been safeguarded, each

(34) Pope Pius XI insists upon the necessity of Social Justice in the Encyclical on *Atheistic Communism*. He stresses the fact that the citizens must fulfil their duties to the society, in order that the society may be able to provide for the personal rights of its individual members, but lays greater emphasis upon the primary obligation of the rulers to practise Social Justice. "Besides commutative justice," he writes, "there is also social justice with its own set obligations, from which neither employers nor working men can escape. Now it is of the very essence of social justice to demand from each individual all that is necessary for the common good. But just as in the living organism it is impossible to provide for the good of the whole unless each single part and each individual member is given what it needs for the exercise of its proper functions, so it is impossible to care for the social organism and the good of society as a whole unless each part and each individual member——that is to say, each individual man in the dignity of his human personality—is supplied with all that is necessary for the exercise

member of society has a right to share in the Common Good in proportion to his or her social value, that is, in proportion to the services rendered to the Common Good. These services vary with individual capacities and services. The State must never forget, in the proportionate distribution of social favours that the family is the nucleus of society. Family life must be favoured and strengthened by every possible means.(35)

Accordingly, since society exists for the development of personality, in and through Christ, society, on which man as an individual is so dependent, must be organized along the lines indicated by Our Lord Himself.(36) In this way alone will the individual members be as efficaciously aided as they should be in grasping the order of the world, accepting it and expressing it in life. Thus alone also will Social Justice be respected and we shall have a social organization capable of harmonizing the fundamental equality of human persons as members of Christ with the inevitable inequality of individual conditions, in which the members of the Mystical Body are destined to work out their salvation. Admitting the inevitable inequality of human conditions, Liberalism denies, in practice, the essential equality of human persons and the fundamental rights of human personality, by the legalized oppression of the weak and the feeble. Admitting the specific or essential equality of human beings, the Socialists and Communits, in their insane attempts to do away with individual inequalities, also legalize the denial of human personality. Both Liberalism and Communism reach this level of degradation, because, owing to imperfect philosophy, they confuse the true freedom of the human *person* with an impossible independence of the human *individual*.

What are the lines of social organization indicated by Christ when He founded the Kingdom of His Mystical Body? To answer this question we must begin by an explanation of the Kingship of Christ in its *essence*. This will be the subject matter of the next chapter, in which we shall treat also of the relation between the Kingship of Christ and His Priesthood. Then, in the following chapters, we shall see the meaning of the Kingship of Christ in its *integrity* and set forth the outlines of social organization in subjection to Christ the King.

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of his social functions. If social justice be satisfied, the result will be an intense activity in economic life as a whole, pursued in tranquillity and order." Cf. Appendix on Social Justice.

(35) Cf. *Culture Latine et Ordre Social*, by R. P. Gillet, O.P., pp. 40-56.

(36) " The true good is the common good regulated according to divine justice " (Ia IIae, Q.92, a.1).

APPENDIX.

SOCIAL JUSTICE.

THE MEANING OF SOCIAL JUSTICE.

The Thomistic doctrine on the meaning of Social Justice has been exposed with his customary lucidity by R. P. Gillet, O.P., in a lecture given by him on the occasion of the *Semaine Sociale de France* at Toulouse in 1921.(1) St. Thomas, he says, uses the term Legal Justice to designate the virtue which has for special object the public interest or the Common Good, and which enables both rulers and ruled to subordinate their private interests to the Common Good as they should. Legal Justice, according to the Angelic Doctor, is a virtue perfecting and strengthening the will,(2) a moving or propelling virtue, of which the essential function is to direct to the Common Good the acts of all the virtues, or, as he says elsewhere, all the acts of the virtues.(3)

It is by the analysis of this virtue of Legal Justice that St. Thomas begins his Treatise on Justice. He first asks the question whether Justice is a general virtue and replies as follows: "Justice has as end to regulate the relations between men. Now a man may be looked upon in relation to another in two ways, either individually or socially. By the latter term we mean that a man may be in relation with another man inasmuch as he serves a social group and through the group all those who belong to it. For it is evident that all those who live in society are related to it as the parts to the whole. Now, the part, as such, is something of the whole. Thus the good of every virtue, both of the virtues which perfect us personally and those which perfect us in our relation with others, should be directed to the Common Good to which Justice ordains us. It follows from this that the acts of all the virtues depend on Justice which directs man to the Common Good. Accordingly, Justice is a general virtue."(4)

Nevertheless, this general character of Legal Justice does not prevent it from being a special virtue. Just as Charity can be termed a general virtue because it directs to the Divine Goodness the acts of all the virtues, so likewise Legal Justice is a general virtue inasmuch as it ordains the acts of all the virtues to the

(1) The lecture deals with the whole question of social responsibility in regard to investments. Only the part treating of Social Justice is here summarized.

(2) IIa IIae, Q.58, a.4.

(3) IIa IIae, Q.58, a.5, a.7; Ia IIae, Q.60, a.3, ad 2.

(4) IIa IIae, Q.58, a.4, a.5, a.6, a.7; Ia IIae, Q.60, a.3, ad 2.

Common Good. Since we know that in the supernatural order a virtuous act is meritorious only inasmuch as it is under the influence of Charity, so we can conclude that individual virtues would cease to be virtues, if they did not bear the impress of Legal Justice and receive its fruitful impulsion. The general function of Charity does not prevent it from being in its essence a special virtue, since it has for special object the Divine Goodness. We must say exactly the same thing about Legal Justice. It is in its essence a special virtue, for it has for special object the Common Good.[5]

It is only after having thus set forth the general function and the special object of Legal Justice that St. Thomas puts himself the question whether, besides this virtue, there are not other virtues of justice having for object, not the Common Good or the good of the whole group, but the private good of the individuals composing the group. He answers this question in the affirmative and distinguishes two kinds of Particular Justice: Commutative Justice and Distributive Justice. Commutative Justice regulates the relations of justice between individuals. Distributive Justice regulates the distribution of the Common Good to the subjects, by the authority in the society, according to their social value and the rights which flow from it.[6] That the most important virtue of justice for St. Thomas is Legal Justice is abundantly clear from the fact that the two forms of Particular Justice, Commutative Justice and Distributive Justice, are subject to its direction like all the other moral virtues, as they too must be directed to the Common Good.[7]

Between the Common Good of a society and the particular good of its individual members, there is the same specific difference as between the whole and its parts. The Common Good does not differ from the particular good merely as regards quantity. It is not a sum-total arrived at by the addition of the particular goods of the members, but a whole of a special kind which surpasses this sum-total in moral value as the society itself surpasses the mere collection of its individual members.[8] Therefore we must say that Legal Justice, in spite of its general motive function, is a special virtue which has for object the Common Good towards which it directs the acts of all the virtues. The other moral virtues, in spite of the particular character of their object, are social virtues in so far as Legal Justice makes them serve the Common Good.[9]

(5) IIa IIae, Q.58, a.6.
(6) IIa IIae, Q.58, a.7.
(7) IIa IIae, Q.58, a.7, ad 1.
(8) IIa IIae, Q.58, a.7, ad 2.
(9) IIa IIae, Q.58, a.6 (conclusion of the article).

LEGAL OR SOCIAL JUSTICE.

Why does St. Thomas use the expression Legal Justice rather than Social Justice? He himself gives the reason. It is called Legal Justice, he says, because it keeps a man in harmony with the law whose function is precisely that of directing the acts of all the virtues to the Common Good.[10] In order to understand the importance of this answer, we must go back to St. Thomas's Treatise on Laws. We know that for him every law, whether eternal, natural or human, is an order in accordance with right reason made with a view to the Common Good. The binding force of human law springs from the fact that it aims at the Common Good and it loses its power to oblige in conscience if it does not do so. On the other hand, all human positive laws drawn up and promulgated in view of the Common Good oblige in conscience.[11]

Since St. Thomas, then, employs the expression, Legal Justice, for General Justice, because it is the function of law to regulate the actions of man in view of the Common Good, he could just as well have used the term Social Justice. Why is this so? Because, according to him, the Common Good is the proper object of society. It is precisely for this reason that he says that Legal Justice "is found primarily in the ruler as chief commander and secondarily in the subjects as agents of execution."[12] The rulers are directly charged with safeguarding the Common Good of society; it belongs to them to make and promulgate the laws regulating the conduct of their subjects and aiming exclusively at the Common Good. Social Justice is, therefore, primarily the virtue of rulers of societies, but it is also the virtue of the subjects, that is, of all those who form part of a society and precisely because they form part of it. Though the law regulates the acts of all the virtues in view of the Common Good, it cannot regulate every act. It is not even desirable that it should attempt to do so. Continual State-intervention is not good, either from the moral or the economic aspect. By paralysing individual initiative, legal constraint will prove hurtful to the Common Good instead of favourable. The subjects must become conscious of their obligations as members of society and must show themselves just towards all by directing all their virtuous acts to the Common Good, both those that are regulated by law and those that are not. In the latter case, it is their sense of equity which will enable them to act as they should.[13]

(10) IIa IIae, Q.58, a.5 (conclusion of the article).
(11) Ia IIae, Q.96, a.4.
(12) IIa IIae, Q.58, a.6.
(13) In this connexion we must remember that for St. Thomas "it was a most certain doctrine that the love of God must always be on the

Considered from this point of view, Social Justice is seen to be a sovereign virtue exercising its control over the thoughts, the sentiments and the acts of the citizens and subjecting them to its general impulsion. Far from annihilating personality, it combats only individualism. It demands that the citizens should serve the society in order to have the right to make use of it. They must direct to the Common Good the utilization of all their material, intellectual and moral resources, in order that the Common Good may return to each of them and enable all without distinction to develop their personality as fully as possible, that is, to realize the fulness of their human ideal by resemblance to Christ. That is the end for which men live in society.

Of course, all the members of a group have not the same social value. Some are more moral, or more intelligent, or more active, or stronger than others, and this will be a sufficient motive for the social authority to distribute the Common Good in proportion to the social value of the different individuals. All, however, whatever may be their social value as citizens in the society of which they are members, have the same human value. All are men created to the image of God and called to be members of Christ, and all, if they observe Social Justice, will have the right to receive from the Common Good what is strictly necessary in order to live in a manner befitting human persons.

Two remarks must be added in conclusion. In the first place, we have seen above that the laws enacted by rulers animated by the virtue of Social Justice should not attempt to regulate all the acts of their subjects. They should demand what is necessary,(14) and should, in addition, favour the education of the citizens as members of Christ.(15) In this way, the subjects will be helped

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increase: 'This is evident from the very form of the commandment, *Thou shalt love the Lord thy God with thy whole heart*: the whole is the same as the perfect . . . *The end of the commandment is charity*, as the Apostle says (I Tim., I, 5) and the end is not subject to a measure, but only such things as are subject to the end' (IIa IIae, Q.184, a.3). And that is why the perfection of charity falls under a commandment and why everyone, according to his state of life, is strictly bound to strive after the perfection of charity" (Pope Pius XI, Encyclical Letter, *On St. Thomas as Guide of Studies*, 1923). With the increase of Charity will go the increase of the moral virtues, including Social Justice.

(14) "It is of the essence of social justice to demand from each individual all that is necessary for the Common Good" (Pope Pius XI, Encyclical Letter, *On Atheistic Communism*).

(15) "Civil society, established for the common welfare, should not only safeguard the well-being of the community, but also have at heart the interests of its individual members, in such wise *as not in any way to hinder, but in every way to render as easy as possible* the possession of that highest and unchangeable good for which all should seek" (Pope Leo XIII, Encyclical, *On the Christian Constitution of States*).

to tend to the perfection of human personality. In the second place, it is only through full acknowledgment of the Rights of God, proclaimed by Christ and His Church, that rulers of States are enabled to practise Social Justice, and respect the personal rights of their subjects. Accordingly, we need not be astonished that increasing opposition on the part of States to the Divine Plan for order is accompanied by widespread elimination of those rights of the person and the family mentioned in the text quoted above from Pope Pius XI's Encyclical Letter, *On Atheistic Communism.*[16] In proportion as those rights are denied by the State, human beings are treated as mere individuals subject to the State.

(16) Cf. p. 15.

CHAPTER II.

THE KINGSHIP OF CHRIST IN ITS ESSENCE.

THE PRIESTHOOD AND THE KINGSHIP OF CHRIST.(1)

Our Supernatural Life of Grace comes to us from Our Lord Jesus Christ, Head of His Mystical Body, the Catholic Church, while we continue to receive our disordered natural life from the first Adam. Our Lord is our Supernatural Head. For not only did the Son of God, when He came into this world, take to Himself a human body, which with His human soul constitutes His Sacred Humanity; but He is, moreover, assuming another body, a many-membered one, of which we all become members by the character of Baptism. Our Lord is ever seeking to draw all human beings into the unity of that Body, so that they too may stand for His programme and face life in the ordered way He Himself faced life when on earth.

Our Lord has a twofold claim to the acceptance of His programme as Head, and this constitutes an important difference between Him and earthly leaders. He is Head of the human race by a *twofold title*. First of all, He is Head in virtue of the Hypostatic Union, that is, in virtue of the substantial union of the human nature with the Divine Nature in the Second Person of the Blessed Trinity. Then again, because of the rejection of His programme by His own nation, He laid down His life, so that He has not only a natural right to the ordered submission of the human race but also a dearly-acquired right. This is what Pope Pius XI insists upon so strongly, in the Encyclical, *On The Kingship of Christ*. "Christ's Kingship," he writes, "is founded on the ineffable Hypostatic Union. Hence it follows that Christ is to be adored by angels and men, not only as God, but that angels and men must obey and be subject to His sovereignty as man. Thus by virtue of the Hypostatic Union, Christ has power over all creatures. But what reflection can give us more pleasure and joy than the reflection that Christ is our King, not only by natural but by acquired right, by virtue of His Redemption? . . . We are no longer our own property, since Christ has purchased us

(1) In treating of the relation between the Priesthood and the Kingship of Christ, free use has been made, with the kind permission of the author, of *Le Mystère du Christ*, by Rev. C. V. Héris, O.P., and of articles by the same distinguished writer.

with a great price (I Cor., VI, 20): our very bodies are the *members of Christ* (I Cor., VI, 15).[2]

It is a doctrine constantly insisted upon by St. Thomas that the imperfect is for the perfect, and that inferior beings in the service of superior beings achieve in them and by them their return to God, the final end of all things. By reason of this order and hierarchy of being, it can be seen that it belongs to the more perfect to rule and govern the less perfect. And if Christ, by the Hypostatic Union, is at the summit of creation, it is His right to rule it and to conduct all creatures to their end. Such is the reasoning of the Angelic Doctor. "For if, as St. Augustine says in *III De Trinitate*, the inferior and less perfect beings in any order are ruled by God through the intermediary of the higher and more perfect, then we must affirm that all creatures are ruled and governed by the soul of Christ which is at the summit of creation."[3]

Now St. Thomas distinguishes a twofold function of the grace of Headship, analogous to the double rôle exercised by the head, with regard to the members of the body. "The head," he writes, "has a twofold influence upon the members: an *interior* influence, because the head transmits to the other members the power of moving and feeling; and an *exterior* influence of government, because by the sense of sight and the other senses which reside in it, the head directs a man in his exterior action."[4] The *interior* influence exercised by Christ is that of His Priesthood, by which the Supernatural Life of Grace is communicated to souls. Grace comes from God alone as Principal Cause, from the Sacred Humanity as Instrumental Cause united to the Divinity, through the Sacraments as instrumental causes separated from the Divinity. The *exterior* influence exercised by Christ is that of His Spiritual Kingship, by His government and direction of His subjects. Here we have the broad outlines of the distinction between the two functions of our Supernatural Head.

It is not always easy, however, when treating of Our Lord's acts, to separate those which are referred to one or other of these two prerogatives of His Priesthood and His Kingship. The task is all the less easy, because, at times, an act may be referred to both. For example, in regard to the Grace which He bestows on man, Christ does not merely act as an intermediary but He also brings His governing and directing power into play. To merit Grace, to produce it as an instrument, are essentially works belonging to Christ's Priesthood, because their immediate effect is to unite man to God and because God always remains the prin-

(2) Christ is Head of the angels, but the angels have not been redeemed by Him (IIIa P., Q.8, a.4).
(3) IIIa Pars, Q.59, a.6, ad 3.
(4) IIIa Pars, Q.8, a.6.

cipal author of this union. To arrange the order to be observed in this sanctification of souls, to accomplish God's designs in the work of the Redemption, thus organizing the plan of salvation, all this supposes a hierarchical power altogether different from the sacerdotal power, but not exclusive of it. While it belongs, then, to Christ as Priest to merit Grace, to Christ as King it pertains to establish a just proportion in the distribution of Grace to the faithful so that "the whole body being compacted and fitly joined together, by what every joint supplieth,"(5) may continue to grow and develop in loving union with God in charity.

As a consequence of the doctrine outlined in the previous paragraph, there is an important difference between Christ as King and earthly rulers. The difference in question is intimately connected with the fact of His also being High-Priest of redeemed humanity. In the ordinary course of events, it pertains to the King, on account of the powers vested in him, to conduct his subjects as a body to their social end in a visible manner: but it is not the king who is called upon to bestow on them the vital force or the physical capacity required for the attainment of the end. These he takes for granted. The rôle of the earthly king is to rule, not to transmit life to his subjects. Now the mission of Christ our Redeemer not only establishes Him as Guide in the development of the Supernatural Life, but also as the Source of that Life. He is destined to communicate to men as a universal cause, the Grace with which His Sacred Humanity is filled to overflowing. This does not mean that the Grace of Christ is the principal physical and efficient cause of that of other men. It does mean that the Sacred Humanity is not only an inexhaustible source of merit and satisfaction for the world, but also a perfect instrument in the hands of the Word for the transmission of the Divine Life.

This sanctifying rôle belongs to Christ as Priest. The priest is called upon to be an intermediary between God and men. He presents the supplications of men to God and offers up their sacrifices, while in return he communicates to men God's gifts and benefits. When Christ merits for us and satisfies for us by the oblation of His sufferings and death, He acts as Priest and not as King. When He communicates through His Humanity, the instrument of the Word, the graces of pardon and regeneration and when He teaches the truth which transforms souls, again He acts as Priest and not as King. But He is not Priest in the ordinary way. He need not "offer sacrifice first for his own sins, and then for the people's."(6) Our Lord has not to expiate for Himself nor beg for the divine mercy. Again, His Humanity is not an inert and passive instrument of the Word in the work of our sanctifica-

(5) Ephesians, IV, 16.
(6) Hebrews, VII, 27.

tion. It is fully conscious of Its rôle. It remains free, even when, in full accord with the Divine Will, It places Itself under the omnipotent influence of that Will to produce Grace for us. Our Lord as Man possesses perfect knowledge of the mysteries of predestination, and thus, it is with a full understanding of the eternal designs of God on the world that He freely concurs in the work of Redemption. As we have already seen, in the bestowal of Grace Our Lord's Kingship functions along with His Priesthood. In organizing the plan of salvation for men, in drawing them to Himself and in grouping the faithful around Him in His Mystical Body, Our Lord acts not merely as Priest and Mediator but as King. There are, however, certain acts which belong exclusively to Christ in His rôle as King. These we shall now set forth.

THE KINGSHIP OF CHRIST.

To Christ the King it belongs to set before the faithful the common end for which they should strive, and to point out to them the means to attain it. It may be objected that such teaching pertains also to His Priesthood. We can reply, however, that in this connexion it is not question of promoting the development of the interior life but of guiding the exterior and visible movement of the whole Mystical Body towards its final goal. The teaching we speak of is delivered by an authority which commands and legislates. It is not simply a moral exhortation disposing souls to come under the influence of Grace. This part of the rôle of Christ's Kingship consists, then, in the proclamation of the order which God's love wishes to see observed in the world.

It is also for Christ the King to determine the proper sanctions for the precepts He imposes and to reward and punish His subjects according to their deserts. He it is who must reward fidelity in the observance of the order instituted by God's love and punish obstinate revolt against that order and resistance to His rule.

Finally, it is for Christ the King to conquer His Kingdom and defend His faithful subjects against the visible enemies who join forces with the invisible enemy, Satan. It happens at times in the natural order that, as a result of the bad will of his subjects or the opposition of his enemies, the King is obliged, if he wishes to exercise fully his prerogatives as head, to bring his subjects into complete subjection first of all, before he sets out to conquer his enemies. The King of souls too is often obliged to win souls by drawing them from sin. Once they are His, He must guard them against the snares which the world and the devil never cease to set for them, and He must preserve them also from their own passions.

As King, too, Our Lord is continually offering graces of light and strength to all, even to His direst enemies, to get them to

come into His camp and co-operate with Him in establishing a social order that will sustain the weak and safeguard the strong in their efforts to reproduce in themselves on their level His life of Bethlehem, Nazareth, and Calvary. He aims not merely at the conquest of individual members of society but at the conquest of society itself, so that the individual members may be aided in the development of their personality. The same principle holds when, through the action of His ambassadors in pagan lands, namely, His missionaries, He proceeds to bring new realms under His sway. He wants not merely to convert individuals, but to organize society in accordance with the Divine Plan, so that the conquest may be lasting. Of course, in this work He expects the collaboration of His lieutenants, the Christian Temporal Rulers, in the territory under their sway. As God wants all men to be saved through the One Mediator, Jesus Christ, He wants co-operation and union between all those who share in Our Lord's Priesthood and His Kingship down the ages. "For this is good and acceptable in the sight of God, our Saviour, who will have all men to be saved and to come to the knowledge of the truth. For there is one God, and one mediator of God and man, the man Christ Jesus, who gave Himself a redemption for all."[7] They are all meant, each in his own place, to live as members of Christ.

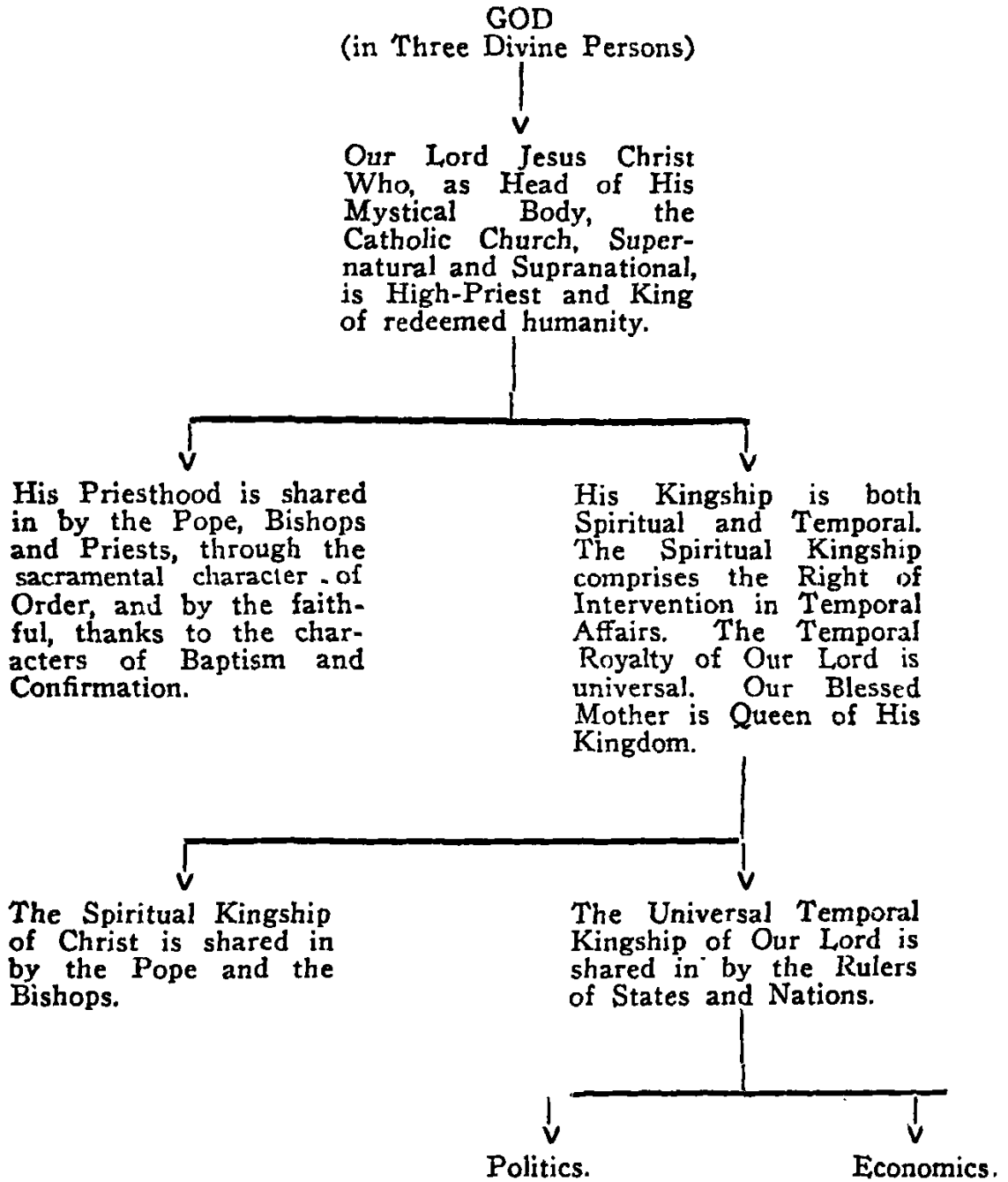
IN OUR LORD'S KINGDOM OUR BLESSED MOTHER IS QUEEN AND MEDIATRIX OF ALL GRACES.

Our Blessed Mother is Queen of Our Lord's Kingdom. "God has constituted Her Queen of Heaven and Earth," said Pope Pius IX in the Bull, *Ineffabilis Deus*, in which he defined the dogma of the Immaculate Conception. In the Encyclical, *Ad diem illum laetissimum* (2nd Feb., 1904), on the occasion of the fiftieth anniversary of the definition of that same sublime truth, Pope Pius X taught that Mary is always and everywhere the associate of Her Divine Son in the work of our salvation: "Assuredly the dispensing of these treasures [amassed by Our Lord Jesus Christ for us by His Death] belongs to nobody but Christ from the point of view of right, for they were purchased by His Death alone, and He, of natural right, is Mediator between God and man. Yet, because of the union of anguish and sorrow between Mother and Son this august Virgin has become for the whole world the most powerful Mediatrix and Advocate with Her only Son. The Fountain, therefore, is Christ and of His fulness we have all received. . . . But Mary, as St. Bernard truly observes, is the Aqueduct; or, She is, one may say, the Mystic Neck, which connects the Head with the Body and conveys to all the members of the Body the energizing influence of the Head. For, as St. Bernardine of Sienna

[7] I Tim., II, 3-6.

says, She is the Neck of our Head by which He communicates to His Mystical Body all spiritual gifts."

Let us now see who are the representatives and lieutenants of Christ in the task of aiding human beings to love order and thus mirror forth the life of God on their level. We shall begin by representing the Divine Plan for order in diagrammatic form as follows:—



THE CHURCH'S PARTICIPATION IN THE PRIESTHOOD AND IN THE SPIRITUAL KINGSHIP OF CHRIST.

As we have seen, the interior influence by which the Supernatural Life is communicated to souls comes from God alone as

Principal Cause, from the Sacred Humanity of Christ as Instrumental Cause united to the Divinity, and from the Sacraments and their Dispensers as instrumental causes separated from the Divinity. The Pope, Bishops and Priests are destined to organize the worship of Christ's Mystical Body and to administer the Sacraments by their participation in the Priesthood of Christ through the sacramental character of Order. The faithful are prepared to take part in the worship instituted by Christ and to receive the Sacraments by the participation of Christ's priesthood bestowed on them by the sacramental character of Baptism. By the sacramental character of Confirmation, the baptized faithful are prepared to make public confession of their faith and also to defend Christian worship. This Sacrament is the one which equips Christians for the work of Catholic Action under the Church's Hierarchy. "By Baptism," writes St. Thomas, "a man in his individual capacity receives the power to accomplish what concerns his own salvation, but, in Confirmation, he receives the power to do all that concerns the defence of religion against the enemies of the faith."(8)

To undo the Fall in regard to individual men and so restore order under the new Head, God wants to draw all men into union with Our Lord in the renewal of the expression of submission of Calvary in Holy Mass. He wishes that worship to be animated with the supernatural love of charity springing from the Life of Grace, which is a participation of the Inner Life of the Blessed Trinity. Holy Mass is meant to be the worship of the Father by members of Christ renewing on their level His filial attitude.

All the Sacraments confer the Divine Life of Grace, by which we share, in and through membership of Christ, in the Inner Life of God in Three Divine Persons. Three of them, namely, Baptism, Confimation and Order, confer, in addition, special characters, which are participations in the Priesthood of Christ. Through the power which the characters confer, men, in and through Christ, can offer fitting worship to the Blessed Trinity. "The Sacraments of the New Law serve a double purpose. They act, first of all, as a remedy for sin, and secondly, they equip the soul in regard to what concerns the worship of God, according to the rite instituted by Christ. When anyone is appointed to a certain charge, he is usually distinguished from others by some rank or sign indicative of his function."(9)

On the one hand, therefore, when the Church, through her priesthood and the Sacraments, communicates Grace to us, she is only the instrument used by Christ to vivify our souls. But when, on the other hand, the Church governs in the name of Christ,

(8) IIIa P., Q.72, a.5.
(9) IIIa Pars, Q.63, a.1. Cf. ibid., a.3 and a.6.

she is truly a proper and principal, though subordinate, cause of her government and direction of souls. Hence, as Spouse of Christ and True Regent of souls on earth, she has the right to demand that we should recognize her authority, obey her laws and accept her guidance. As the Church has not received purely Temporal Royalty from her Divine Founder, we are treating here of Spiritual Kingship only. As the mission of the Catholic Church, supernatural and supranational, is the spiritual one of the outpouring of the Divine Life, so the Kingship in which the Pope and Bishops, as representatives of Christ, have part, is purely Spiritual. The Pope and Bishops alone share in the Spiritual Royalty of Our Lord: they alone are the Rulers of the Church. Priests and the ordinary faithful do not share in Our Lord's Spiritual Royalty, though they do share in His Priesthood by the characters of Order and Baptism, as we have just explained. To the Pope and the Bishops it belongs to continue the mission of Christ the King down the ages by holding up before the world the supernatural ideal of life to be lived by all men and laying down the laws and precepts to be observed in order that that life may not be lost. To them it belongs to regulate the distribution of all the means confided to the Church by Our Lord for the development of the Life of Grace, to establish fitting sanctions for all offences that jeopardize the interests of that life, and, finally, to carry on the struggle against the powers of evil, by every form of apostolate, following the example of Christ.

In a word, to the Pope and the Bishops it belongs to proclaim the order that God wants all men to accept lovingly and to safeguard that order. Now, in order to safeguard it, the Spiritual Kingship of Christ must comprise the power of intervention in temporal affairs in view of efficaciously opposing everything that could hinder the progress of the Supernatural Life and of obtaining from the rulers in the civil order the co-operation necessary therefor. This right of the Rulers in the supernatural order to intervene in the strictly natural sphere is measured by the demands of the Divine Life of souls. It is for the Church alone to judge what is necessary in the matter of social organization in order to safeguard the Life of Grace. This is called the *Indirect Power* of the Church in temporal affairs. On account of its importance, we shall enter into some details concerning this Power in a later section.

THE KINGSHIP OF CHRIST AND TEMPORAL RULERS.

Though Our Lord's Kingship is primarily spiritual, and as such, specially concerned with the diffusion and safeguarding of the Supernatural Life of men, yet He is also King of the Universe. His Temporal Royalty is Universal, not particular, that is, not re-

stricted to any one race or nation. Pope Leo XIII and Pope Pius XI insist both on the reality of Christ's Temporal Sovereignty and on its universality. In the Encyclical Letter, *On The Kingship of Christ*, we read: "That Christ's kingdom is in a special manner spiritual and concerned with things spiritual, is quite plain from the extracts from Scripture above quoted: and Christ's own line of action confirms this view. For on many occasions when the Jews, and even the Apostles themselves, wrongly supposed that the Messiah would emancipate the people and restore the kingdom of Israel, He effectively rejected that idle hope and fancy. When the admiring throng surrounded Him and would have proclaimed Him king, He refused that title and honour by taking flight and lying in concealment. In presence of the Roman governor, He declared His kingdom was not of this world. . . . He, however, would be guilty of shameful error who would deny to Christ as man authority over civil affairs, no matter what their nature, since by virtue of the absolute dominion over all creatures He holds from the Father, all things are in His power.

"Nevertheless, during His life on earth He refrained altogether from exercising such dominion, and despising the possession and administration of earthly goods, He left them to their possessors then, and He does so to-day. It is well said: *Non eripit mortalia qui regna dat caelestia*—He does not seize earthly kingdoms Who gives heavenly kingdoms.[10] And so, the empire of our Redeemer embraces all men. To quote the words of Our immortal Predecessor, Pope Leo XIII: 'His Empire manifestly includes not only Catholic nations, not only those who were baptised and belong to the Church by right, though error of doctrine leads them astray or schism severs them from her fold: but it includes also all those who are outside the Christian faith, so that truly the human race in its entirety is subject to the power of Jesus Christ.'[11]

"Nor in this connexion, is there any difference between individuals and communities, whether family or State, for collectivities are just as much under the dominion of Christ as individuals. The same Christ assuredly is the source of the individual's salvation and of the community's salvation: 'Neither is there salvation in any other, for there is no other name under heaven given to men whereby we must be saved.'[12] . . . *If rulers, therefore, of nations wish to preserve their own authority and to promote and increase their country's prosperity, let them not refuse, themselves and their people, to give public observance of reverence and obedience to the rule of Christ.* . . . If men recognised, both in public and private life, Christ's royal power, wonderful blessings would

(10) Hymn for the Feast of the Epiphany.
(11) Encyclical Letter, *Annum Sanctum*, May 25, 1899.
(12) Acts, IV, 12.

immediately be vouchsafed to all society, such as, true liberty, discipline, tranquillity, concord and peace. For Our Lord's royal dignity, just as it invests the human authority of princes and rulers with a religious significance, ennobles the citizen's duty of obedience. . . . If princes and magistrates duly elected be convinced that they rule not by their own right, but by the mandate and in the place of the Divine King, assuredly they will exercise their authority holily and wisely, and, in making laws and administering them, they will take into consideration the common good, and also the human dignity of their subjects. The result will be order and stable tranquillity, for there will be no cause of discontent remaining. Men may see in their king or in other rulers of the State, beings like themselves, unworthy perhaps and open to blame, but they will not for that reason deny their right to command if they see reflected in these rulers the authority of Christ, God and man."[13]

All authority is from God, "for there is no power but from God. . . . he that resisteth the power, resisteth the order willed by God."[14] Christ "holds absolute dominion over all creatures from the Father," therefore all authority on earth is a participation of Christ's authority. Of course, it is in itself and in its essential nature that authority comes from God. The *mode of accession* to power may be either legitimate or illegitimate; in the former case, it comes from God, in the second, from the perverted ambition of human beings. Finally, the *exercise* of power may be in conformity with or contrary to God's laws.[15] When a Government has been declared legitimate by the Church, that does not mean that the Church guarantees that all the actions of such a Government are in accordance with the moral law. Just as a father who is lawful head of a household may act wrongly, so also a legitimate Government may act wrongly towards its subjects.

Our Lord, then, as the Sovereign Ruler and Supreme Judge of all Kings and Rulers, has the right to rule them as a body, to dictate His laws to them, to reward or punish them for the good or bad use of their power. To the rulers of the earth it belongs to legislate in civil affairs, to determine sanctions for their laws and to judge their subjects guilty of transgressions of these laws. Our Lord reserves to Himself the right of pronouncing the final judgement on the Last Day on the purely civil administration of all earthly rulers as well as on their attitude to the Supernatural Life. All Temporal Rulers will have to render an account of their subjects in matters purely political. All will, in addition, be judged on the manner in which they behaved towards the Divine Plan for order, in proportion to their knowledge of it.

[13] Encyclical Letter, *Quas Primas*.
[14] Rom., XIII, 1, 2.
[15] Cf. *Comment. S. Thomae in Ep. ad Rom.* (XIII, 1).

The objective order of the existing world demands that the temporal prosperity of society should be sought in such a way as to favour the development of the true personality of the members by the advance of their Supernatural Life and love. Temporal Rulers must seek the natural Common Good of the States subject to them in a manner calculated to aid their subjects in the development of supernatural charity as members of Christ, so that they (the subjects) may advance steadily in love of God in Three Divine Persons, and attain the goal of eternal life. "Civil society," writes Pope Leo XIII, "established for the common welfare, should not only safeguard the well-being of the community, but have also at heart the interests of its individual members, in such wise as not in any way to hinder, but in every way to render as easy as possible the possession of that highest and unchangeable good for which all should seek."(16)

Our Lord Jesus Christ, the Source of Supernatural Life of which the effect is resemblance to Himself, will judge, not only the subjects of rulers, but rulers themselves, on their attitude towards Him. "The very celebration of the Feast (of the Kingship of Christ)," writes Pope Pius XI, "by its annual recurrence, will serve to remind nations that not only private individuals but *State officials and rulers* are bound by the obligation of worshipping Christ *publicly and rendering Him obedience*. They will be thus led to reflect on that last judgement, in which Christ, *who has been cast out of* public life, despised, neglected and ignored, will severely revenge such insults; for His kingly dignity demands *that the constitution of the whole State should conform to the Divine commandments and Christian principles*, whether in the making of laws, the administration of justice, or in the moulding of the minds of the young on sound doctrine and upright morals."(17) "Christ Our Lord must be reinstated as the Ruler of human society. It belongs to Him, as do all its members."(18) St. Thomas teaches that "kings are anointed at their coronation to acknowledge the fact that they receive from Christ the gift of their powers and that they are meant to reign under Christ over a Christian people."(19)

CHRIST'S SPIRITUAL KINGSHIP AND THAT OF THE CHURCH.

A few words about the extent of the influence of Christ's Royalty compared with that of the Church will be opportune here. Since the Sacred Humanity of Christ is immediately united to the

(16) Encyclical Letter, *Immortale Dei, On the Christian Constitution of States.*
(17) Encyclical Letter, *Quas Primas, On the Kingship of Christ.*
(18) Encyclical Letter, *Tametsi, On Christ our Redeemer.*
(19) *IV Sent.*, dist. 19, Q.I, a.I; Q.3, a.2.

Word, His Royalty as well as His Priesthood receive thereby a fulness, a universality and a perfection which can be participated in by the Church only in a limited way. Temporal affairs as such, matters purely political, are under Our Lord's jurisdiction but do not fall under the jurisdiction of the Church, which is concerned exclusively with the Divine Life of souls. Christ is the Sovereign Lord of all Rulers, Christian and non-Christian, and judges all their actions. It is only in so far as the political and economic programmes of *Catholic* rulers concern the Divine Life and the eternal salvation of souls that the Church, that is, the Pope and the Bishops, has the right to pronounce on them. The Church gives judgment on matters that are *purely spiritual*, like the administration of the Sacraments, or *partially spiritual* (mixed matters, such as the programmes of schools and the effects of marriage), or on matters which though temporal by nature yet are *accidentally spiritual*, on account of the spiritual interests involved.

St. Thomas points out that Christ rules the men of all places, times and States, while the Rulers of the Church either govern only in certain places for a limited time, like the Bishops, or without limit as to place, but only for a limited time, as is the case with the Pope, the rule of both the Pope and the Bishops being restricted to human beings here below.[20] In addition, Christ commands by His own authority, for all things are subject to Him. The Rulers of the Church have only the authority communicated to them by Christ. It follows from what we have said, that the influence which Christ exercises on the world, by His Kingship as well as by His Priesthood, surpasses in extent and compass, even here below, the influence of the visible Church. All men, continues St. Thomas,[21] belong to Christ, even though they be heretics or pagans, and on them Christ can act in an invisible manner, by providing them with the help they need for conversion, even by raising them to the Divine Life, if their inculpable ignorance keeps them outside the one True Church.

In these days of mental confusion, the oneness of the Divine Plan according to which the Catholic Church, the Mystical Body of Christ, is the ark of salvation for all, cannot be over-emphasized. Pope Pius IX urged the Bishops of the whole world to do all in their power "to keep men's minds free from the impious and fatally destructive opinion that the way of eternal salvation can be found in any religion whatever."[22] The complementary truth that there are souls in good faith outside the Catholic Church must, however, be stressed along with it. In the same allocution, the Pope declared: "It is of faith that no one can be saved out-

[20] IIIa P., Q.8, a.6.
[21] IIIa P., Q.8, a.3, c. et ad 1.
[22] *Singulari quadam*, December 9th, 1854.

side the Apostolic Roman Church, that this Church is the one ark of salvation, and that he who does not enter therein will be overwhelmed by the deluge. Nevertheless, it must also be held as certain that those who are invincibly ignorant of the True Religion incur no guilt on that account in God's sight. Now who will dare to claim that he can indicate the limits of invincible ignorance, in view of the nature and variety of peoples, countries, characters and so many other factors?"

In the Outline of the *Dogmatic Constitution of the Church*, circulated amongst the Fathers of the Vatican Council, we read: ". . . . We reprove and declare detestable the doctrine, which is both impious and contrary to right reason, of one religion being as good as another. By this doctrine the children of this world, suppressing the distinction of truth and error, either proclaim that the gateway to eternal life is wide open to all, no matter to what religion they belong, or declare that with regard to the truth of a religion we can only have more or less probable opinions, not certitude."(23)

The Church always remains the visible centre from which the Divine Life, which is found in its fulness in Christ, is diffused by Him throughout the world. That Divine Life of Sanctifying Grace, coming from Christ, is ever drawing those outside the Church to enter her visible fold. By divine right the Church is universal, and she is ever striving to have her influence here below co-extensive with that of Her Divine Head and Founder. Human beings are subject to the Priesthood and Kingship of Christ while yet outside the Church, but in order to reap the full benefit for their souls of this subjection to Our Lord, they must be fully incorporated into Christ, in accordance with the order He Himself has established. They must be children of the Church.

THE SPIRITUAL KINGSHIP OF THE CHURCH AND TEMPORAL AFFAIRS.

We must, first of all, distinguish between *temporal* matters and *spiritual* matters. *Temporal* matters are those which are ordained to the Common Good of the State as to their immediate and proximate end. The intellectual and moral activity of a general who studies the best method of defending his country against attack, that of a statesman who deliberates on how to maintain order in the State, that of a citizen who pays his taxes, that of a farmer who sows and reaps, that of a light-house keeper who carries out his lonely task, all these are concerned with *temporal* affairs.

The Common Good of the State is *substantially natural*, but it is both *moral* and *material*. Political Life, being the social life of the rational animal, man, is both *moral* and *material*. As the social

(23) Chap. VII. Cf. Chap. VI.

life of a *person*, who grasps the order of being, and sees it is incumbent on him to observe that order, it must be moral. As the social life of an animal who is an *individual* of a species like other animals, it is material and must take account of the production and distribution of wealth, as a prerequisite condition for the virtuous life of the multitude. Man as man, however, does not live on bread alone nor even is that his chief need. The State must look after roads and railways, treaties regarding imports and exports, and such like, but that is not its whole domain. Its principal care must be to combat with all its might everything that tends to lower the moral dignity of man, everything that is an obstacle to the development of his personality through membership of Our Lord's Mystical Body. "Two things are required for a good life on the part of the people," writes St. Thomas, in a text which will be quoted at length further on, "the chief requisite is virtuous action . . . the other requisite, which is secondary and quasi-instrumental in character, is a sufficiency of material goods, the use of which is necessary for virtuous action."(24)

Spiritual matters are those ordained to the supernatural Common Good of the Church, the Mystical Body of Christ, as to their proximate and immediate end. This supernatural Common Good is the personal union of all members with the Blessed Trinity through growth in resemblance to Christ. Spiritual matters are either *regularly* and *habitually* spiritual and supernatural—the two words (spiritual and supernatural) are used synonymously in these explanations—or they may be *exceptionally* supernatural and spiritual, though habitually *temporal*. Again, matters that are *regularly* supernatural and spiritual may be so *entirely* and *exclusively*, such for example, are measures concerning the preaching of the Gospel and the proper administration of the Sacraments, or they may be so only *partially*. These latter are what are usually called *mixed* matters, as they concern both the Church and the Civil Authority. Such matters are, for example, the effects of marriage, which are partly *religious* and partly *temporal*, and the teaching in schools and universities which aims at forming Christian citizens. The matters that are regularly and by their nature *temporal* become *spiritual* accidentally in certain exceptional circumstances because of their morally necessary connexion in those circumstances with the Supernatural Life of souls.

Corporeal things can be supernatural, not of course in their *substance* (*quoad substantiam*), but by the end towards which they are directed, and the *manner* in which they are referred to the Kingdom of God (*quoad modum*).(25)

(24) De *Regimine Principum*, lib. I, c.15.

(25) "Ecclesiastical punishments, such as censures, must be spiritual, not indeed in the sense in which *spiritual* is opposed to *corporeal*, but in the sense in which it is opposed to *natural*, and is the same as *super-*

We are now in a position to explain precisely in what the *Indirect Power of the Church* consists. The Rulers of the Church have jurisdiction, that is, power in the proper sense of the term, over the matters that are regularly spiritual, whether they be so *entirely* and *exclusively* or only *partially* (on the religious side). They also have it over matters that are *regularly* temporal but which become spiritual in certain exceptional circumstances. When the participation which the Rulers of the Church have in the Spiritual Kingship of Christ is concerned with matters of this last category, it is called the Indirect Power. The spiritual jurisdiction of the Church, in these cases, instead of being concerned with matters that are regularly spiritual, is exercised over matters that are regularly or *directly* temporal, but exceptionally or *indirectly* spiritual. This is the reason of the use of the term Indirect Power to designate the right of the Rulers of the Church to intervene in these matters. It is not a power superadded to and distinct from the Spiritual Kingship of Christ in which they share. It is comprised within the orbit of that Spiritual Royalty and has received the name of Indirect Power because the matters with which it deals are only *indirectly*, that is, *exceptionally*, spiritual, on account of special circumstances.

"It is question of real *power*, that is to say, of a power of jurisdiction, which gives *orders* and not merely *advice*, which can *command* and not merely *persuade*. It is question of an *indirect* power. This means that the Church has power over temporal matters, not *directly* or as such, but *indirectly*, that is, in view of the spiritual interests involved. Direct power over temporal matters belongs to the State. The Church has direct power over spiritual matters, but indirect over temporal matters because she deals with them only in so far as spiritual interests are involved. . . . If, instead of the expression 'spiritual power over matters regularly temporal but become spiritual *ratione peccati*,' the more succinct expression 'temporal power (jurisdiction) *ratione peccati*,'[26] is employed, then one can say that the Pope has two jurisdictions: spiritual jurisdiction and in certain cases temporal jurisdiction, in other words, that he has two powers: direct power and indirect

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natural, whether that supernatural be corporeal or not" (John of St. Thomas, *Cursus Theologicus*, t. VII, p. 513).

The Canonists divide the spiritual things of which we are speaking into *spiritual* things, like grace and the virtues, and things *connected with the spiritual*, like rites, fasts, etc. Cf. *Codex Juris Canonici*, Can. 1553, S.I., No. 1.

[26] The expression *ratione peccati* has been used to designate every form of intervention on the part of the Church in temporal affairs, in view of the spiritual interests involved, whether it be to forbid sin or prescribe a good action. Cf. *La Juridiction de l'Église sur la Cité*, by by M. l'abbé Journet, p. 103, note.

power. This formula has become common amongst theologians since the time of St. Robert Bellarmine and Suarez. The traditional doctrine was not in the least changed. One has only to read St. Robert Bellarmine and the theologians who have succeeded him to be convinced of it, but . . . as the spirit of faith waned and the pretentions of secular governments to direct the whole of life increased, the expression 'indirect power' became less intelligible to the world. It came to be held to be a second power, a sort of human, political and extra-evangelical power, which the Popes have added in the course of ages to the spiritual power bequeathed by Our Lord to St. Peter. The Indirect Power thus appeared as something out of date and belonging to a past age, which might be freely admired or regretted in our day, but it had ceased to mean the divine, evangelical and spiritual jurisdiction of the Church over temporal matters in so far as they are ordained to spiritual matters."[27] The restoration of order in the world demands the full recognition of the Spiritual Royalty of the Rulers of the Church in temporal affairs when spiritual issues are at stake.

Pope Leo XIII uses the term *mixti juris* when speaking of the usurpation of the civil power in regard to matters like the effects of marriage. "With reference to matters that are of mixed jurisdiction," he writes, "they who administer the civil power lay down the law at their own will, and in matters that appertain to religion defiantly put aside the most sacred decrees of the Church. They claim jurisdiction over the marriages of Catholics, even over the bond as well as over the unity and the indissolubility of matrimony."[28]

The same Pontiff had previously pointed out in his Encyclical Letter, *On Christian Marriage*, that "no one doubts that Jesus Christ, the Founder of the Church, willed her sacred power to be distinct from the civil power, and each power to be free and unshackled in its own sphere: with this condition, however,—a condition good for both, and of advantage to all men—that union and concord should be maintained between them; and that on those questions which are, though in different ways, of common right and authority, the power to which secular matters have been entrusted should happily and becomingly depend on the other power which has in its charge the interests of heaven. In such arrangement and harmony is found not only the best line of action for each power, but also the most opportune and efficacious method of helping men in all that pertains to their life here, and to their hope of salvation hereafter."[29] Pope Leo XIII here enunciates

(27) Op. cit., pp. 116-118.
(28) Encyclical Letter, *Immortale Dei*.
(29) Encyclical Letter, *Arcanum Divinae Sapientiae* (1880).

the supreme guiding principles for the social organization of the world, viz., *distinction* of the two supreme authorities of the Church and the State and their *union* by subordination of the lower to the higher.

We must complete this explanation of the Spiritual Royalty of the Rulers of the Church by a few words about matters *purely civil* or *temporal* as well as about matters doubtfully or problematically spiritual. The Rulers of the Church have no jurisdiction over temporal matters as such. It is true that the spiritual measures taken by the Church in her own sphere may affect matters of this nature, but it will be only by repercussion and by chance. In the case of matters of which the connexion with the diffusion of the Supernatural Life is simply doubtful or problematic, the Church may *advise* certain measures but she may not enforce them by a command. It is, however, for the Church to appreciate the nature of the connexion between temporal matters and the spiritual life of souls, because she has charge of the supernatural final end of man, the one which dominates all other subordinate ends.

As God is Subsistent Love of Order, He wants order everywhere in creation. Accordingly, He desires orderly collaboration between those who share in the Spiritual Kingship and those who share in the Temporal Kingship of the One Mediator Christ Jesus. Those who share in the Temporal Kingship are the Rulers of the States and Nations in which man, on account of his social nature, must develop.

Pope Leo XIII lays down the principles governing this harmonious collaboration of the Church and States. We shall see in particular that the great Pontiff insists upon the Church's jurisdiction over matters that are regularly temporal when they, exceptionally or indirectly, become spiritual, as has been pointed out. "The Almighty, therefore," writes the Pope, "has appointed the charge of the human race between two powers, the ecclesiastical and the civil, the one being set over divine, and the other over human, things. Each in its kind is supreme, each has fixed limits within which it is contained, limits which are defined by the nature and special object of the province of each, so that there is, we may say, an orbit traced out within which the action of each is brought into play by its own inherent right. But inasmuch as each of these two powers has authority over the same subjects, and as it might come to pass that one and the same thing—related differently, but still remaining one and the same thing—might belong to the jurisdiction and determination of both, therefore God, Who forsees all things, and Who is the Author of these two powers, has marked out the course of each in proper relation to the other. 'For the powers that are, are ordained of God.'[30]

[30] Rom., XIII, 1.

Were this not so, deplorable contentions and conflicts would often arise, and not infrequently men, like travellers at the meetings of two roads, would hesitate in anxiety and doubt, not knowing what course to follow. Two powers would be commanding contrary things, and it would be a dereliction of duty to disobey either of the two. But it would be most repugnant to think thus of the wisdom and goodness of God. . . .

"There must, accordingly, exist, between these two powers, a certain orderly connection, which may be compared to the union of the soul and body in man. The nature and scope of that connection can be determined only, as We have pointed out, by having regard to the nature of each power, and by taking account of the relative excellence and nobility of their purpose. One of the two has for its proximate and chief object the well-being of this mortal life, the other the everlasting joys of heaven. Whatever, therefore, in things human is of a sacred character, *whatever belongs either of its own nature or by reason of the end to which it is referred, to the salvation of souls, or to the worship of God*, is subject to the power and judgement of the Church. Whatever is to be ranged under the civil and political order is rightly subject to the civil authority. Jesus Christ has Himself given command that what is Caesar's is to be rendered to Caesar, and that what belongs to God is to be rendered to God."(31)

To sum up, then, the Rulers of the Church have no jurisdiction over matters *that are merely human and temporal*. Their jurisdiction extends exclusively to divine and spiritual matters. These latter, however, may be, in the first place, *spiritual by nature*, whether *completely* so, like ecclesiastical matters, such as fasting or the celibacy of the clergy, or *partially* so, like mixed matters such as education and the effects of marriage. They may, in the second place, be *spiritual merely by accident* or in exceptional circumstances. Pope Leo XIII has made a clear distinction between matters that are *spiritual by nature* and those that are *spiritual by reason of their relation, in certain circumstances*, to man's supernatural destiny, and he has insisted that right order demands that all these matters be subject to the judgement of the Church. This is required, in order that the social environment may be not only not prejudicial but favourable to integral membership of Christ. "All the actions of a Catholic, inasmuch as they are either morally good or bad, that is to say, in agreement or disagreement with natural and divine law, come under the judgement and jurisdiction of the Church."(32) The Catholic Church alone, in accordance with the Divine Plan, has charge of expounding and safeguarding the whole moral law, natural and revealed. Pope Leo

(31) Encyclical Letter, *Immortale Dei*.

(32) *Singulari quadam* (Pope Pius X to the German Hierarchy, Sept. 24, 1912).

XIII insists upon this fundamental truth. "The Church of Christ," he writes, "is the true and sole teacher of virtue and guardian of morals."[33]

Pope Pius XI repeats Pope Leo's teaching: "But before proceeding to discuss these problems, We lay down the principle long since clearly established by Pope Leo XIII, that it is Our right and Our duty to deal authoritatively with social and economic problems.[34] It is not, of course, the office of the Church to lead men to transient and perishable happiness only, but to that which is eternal: indeed 'the Church believes that it would be wrong for her to interfere without just cause in such earthly concerns.'[35] But she can never relinquish her God-given task of interposing her authority, not indeed in technical matters, for which she has neither the equipment nor the mission, but in all those that have a bearing on moral conduct. For the deposit of truth entrusted to Us by God, and Our weighty office of propagating, interpreting, and urging, in season and out of season, the entire moral law, demand that both social and economic questions be brought within Our supreme jurisdiction in so far as they refer to moral issues."[36]

WHAT GOD DESIRES.

Baptized human beings have to perform two kinds of *actions*, actions that are fundamentally and substantially *natural* from the point of view of the *matter* with which they are concerned, such as the production, distribution and exchange of material goods, and actions that are substantially *supernatural* from the point of view of the *matter* with which they are concerned, such as the reception of the sacraments. Between the ends of these two sets of actions,[37] there is indirect subordination not direct, inasmuch as the natural works or forms of activity must not only not prove obstacles to the others but must on the contrary set up conditions favourable to them. This is the relation we have seen to exist between the two authorities, each supreme in its own sphere, to which human beings are subject.

If we now look at the *end* which the subjects of these two authorities ought to have in view in all their actions, the final end to which they ought to direct all their actions,[38] there is but one, God loved above all. God desires that all the activities of

(33) Encyclical Letter, *Immortale Dei*.
(34) Encyclical Letter, *Rerum Novarum*.
(35) Encyclical Letter, *Ubi Arcano*.
(36) Encyclical Letter, *Quadragesimo Anno*.
(37) *End* here means the end to which by its nature a work or form of activity is directed, the *finis operis*, to use the scholastic expression.
(38) *End* here means the *finis operantis*, what the person intends or is aiming at.

human beings should be the fruit of infused moral virtues and be animated by supernatural charity. Thus even matters that are substantially *natural* are intended by God to be the fruit of activities that are substantially supernatural.(39) We may express this another way. The Supernatural Life, by which we can animate human actions concerning even matters themselves temporal or natural, comes to us through membership of Christ. All human beings are meant to be drawn into membership of Christ's Mystical Body and when incorporated are intended to act fully as His members with His attitude, interior and exterior. His interior attitude is one of supernatural union with the Blessed Trinity expressing itself exteriorly with perfect prudence, justice, fortitude and temperance. All the actions of Christ's members, whatever be their *matter*, are intended by God the Father to be subject to Christ and so supernatural by their animating force. "Whatever a Catholic does," writes Pope Pius X, "even in temporal matters, he has not the right to neglect his supernatural interests, nay more, the prescriptions of Catholic teaching oblige him to direct everything towards the Sovereign Good as towards the last end of all things."(40) God desires that the Common Good of the State, political and economic, should be sought by those in authority in such a manner as to favour the development of the Supernatural Life of the citizens.

THE THOMISTIC DOCTRINE ON THE RELATION BETWEEN CHURCH AND STATE.

The doctrine of the relation between the two authorities instituted by God for the government and direction of the human race, which has been exposed in this chapter, is that of the *essential sovereignty* of the State and its *accidental subordination* to the Church. This is the teaching of St. Thomas, which has become the common doctrine of theologians.(41) For St. Thomas,

(39) This is a very brief summary of Billot, *De Ecclesia*, Vol. II, pp. 67-79.

(40) Encyclical Letter, *Singulari quadam.*

(41) The whole question has been admirably treated in the excellent work of l'abbé Journet, already quoted, namely, *La Juridiction de l'Église sur la Cité* (Paris, Desclée). A summary of his conclusions is given here. He points out that St. Thomas in *Comment. in II Sent.*, dist. 44, distinguishes between two kinds of subordination, namely, *essential* or *absolute* subordination and *accidental* or *relative*, and then goes on to describe the subordination of the State to the Church as relative, in two texts, of which one will be quoted here.

Father Cappello, S.J., while highly approving of the doctrine exposed, objects to l'abbé Journet's use of the word *accidental*. He says that matters fall *per accidens* under the jurisdiction essentially inherent in the Church, but that the subordination itself cannot be spoken of as *accidental*. The objection is to the suitability of the words used to express the doctrine, not to the doctrine itself. Cf. *Summa Juris Publici Ecclesiastici*, p. 299.

the spiritual power and the temporal power are both supreme, independent and sovereign, each in its own sphere, but the political power is subordinate to the ecclesiastical power, inasmuch and in so far as the matters with which the former power is concerned, and which are *regularly* temporal, become spiritual *accidentally* by reason of the circumstances. Following his usual procedure of looking at all things from God's side downwards, not from man's side upwards, the Angelic Doctor says: "Both the spiritual authority [of the Church] and the secular authority [of the State] are derived from the authority of God. Accordingly, the secular power is subject to the spiritual power *in so far as it has been placed under it by God*, that is to say, in those things which concern the salvation of souls. Hence, in those matters, the spiritual authority must be obeyed rather than the secular. Where it is question of purely civil matters, the secular power must be obeyed rather than the spiritual, according to the expression: 'Render to Caesar the things that are Caesar's'."[42]

"The secular power is not subject to the spiritual power universally and from every point of view. Thus, in [purely] civil matters the ruler of the state must be obeyed, and likewise in military matters the head of the army, rather than the bishop, who ought not to occupy himself with these things or with other temporal affairs, except in so far as spiritual interests are involved. But if anything in temporal affairs constitutes [becomes] an obstacle to the eternal salvation of his subjects, the bishop who intervenes by a command or a prohibition does not put his sickle into another's harvest. *He acts by his own rightful divinely-constituted authority.* Where the eternal salvation of men is at stake, all secular powers are subject to the spiritual power."[43]

St. Robert Bellarmine, at a later date, used the comparison of the body and the soul or the flesh and the spirit to illustrate and explain the accidental subordination of the temporal to the spiritual authority. The body and the soul (or the flesh and the spirit), explains the learned Jesuit Doctor, have distinct functions and are even found separate from one another in the *angels and the animals deprived of reason*. In the animals we find flesh without spirit; in the angels we find spirit without flesh. Nevertheless, they are found united and joined together in the unity of the human person in such wise that the soul commands and the body obeys. The soul has the right of chastising the body and keeping it in subjection, by fasts and other means, lest it may hamper the activity of the spirit. The soul may even compel the body to sacrifice itself and sacrifice everything that it holds dear, up to and including life itself, as the martyrs have done, if this is indispensable in order that the soul may attain its end.

[42] *Comment. in II Sent.*, dist. 44.
[43] Cf. Cardinal Cajetan, *Comment. in* IIa IIae, Q.60, a.6.

In the same way, and for similar reasons, since the Catholic Church is the Mystical Body of Christ, there must exist between the ecclesiastical and the civil power a union and ordered relation such that, when the eternal salvation of souls is concerned, the ecclesiastical authority may direct the political authority and command it to take a certain course of action. If necessary, the ecclesiastical authority can and ought to compel and force it to do so, lest the political authority may become an obstacle to the attainment of the supernatural final end of man. So the terrestrial kingdom must be at the service of the heavenly kingdom.(44)

M. l'abbé Journet points out that this comparison, so dexterously utilized by St. Robert Bellarmine, perfectly illustrates the problem of the jurisdiction of the Church and the accidental subordination of the State. It does not, however, as aptly bring out the fact that all the civic activity of a baptized person, though concerned with what is substantially natural, is intended to proceed in its entirety from supernatural charity animating the infused virtues of prudence, justice, fortitude and temperance, and so be purified and elevated.(45)

The Thomistic doctrine represents the traditional teaching of the Church.(46) "It can be affirmed with certitude that the Thomistic teaching is the normal doctrine of the Middle Ages. It may have been deformed in times of crisis, but it has always been set forth again, in its integrity, precisely and correctly, later on."(47)

Both the ecclesiastical and secular power are from God. Now, whatever is from God, Who is Subsistent Love of Order, is in order. Accordingly, since "the divine right which comes from God does not destroy the human right which has its origin in man's rational nature, the two powers must be harmoniously interrelated in a manner respectful of their God-given natures.(48) The traditional doctrine provides for this without sacrificing anything

(44) This is a free rendering of a part of what St. Robert Bellarmine has written in his *De Romano Pontifice*, lib. V, cap. 6. The great mystery of the Cross is thus applied to social organization, adds M. l'abbé Journet.

(45) *La Juridiction de l'Église sur la Cité* by M. l'abbé Journet, p. 161, note.

(46) Billot, S.J., *De Ecclesia*, Vol. II, p. 86, says that St. Robert Bellarmine, in the preface to his treatise against Barclay, quotes more than seventy authors, including St. Thomas, St. Bonaventure, St. Antoninus, St. Bernard, St. Raymundus, Caietanus, Turrecremata, Soto, Bannez, Molina, Hugh of St. Victor, Alexander of Hales, and Reginald Pole.

(47) *Recherches sur l'Esprit Politique de la Réforme*, by G. de Lagarde, p. 77.

(48) "*Jus autem divinum quod est ex gratia, non tollit jus humanum quod est ex naturali ratione*" (IIa IIae, Q.10, a.10).

either of the essential natures of the two powers in question or of the order of the world. The other opinions fail to do this as we shall see.

TWO OTHER THEORIES CONCERNING THE RELATION BETWEEN CHURCH AND STATE.

Over against the Thomistic doctrine of the accidental subordination of the State to the Church, in view of the harmonious cooperation between the two powers instituted by God to guide and govern man, there are two other opinions. The first proclaims that the subordination of the State to the Church is *rather metaphorical than real*: the second asserts, on the contrary, that the subordination of the State is *essential*. If, instead of speaking of the "accidental subordination of the State," we speak of the "indirect power of the Church," then, the corresponding phrase in the theory of the "metaphorical subordination of the State" will be "the directive power of the Church," in the theory of "essential subordination" it will be "the direct power of the Church."

In the expression "indirect power," the word "power" signifies jurisdiction and the word "indirect" signifies that this jurisdiction can be exercised in political matters only if the interests of religion demand the intervention of the Church. Now the partisans of the "directive power" deny to the Church a true power of jurisdiction giving the Church the right to intervene authoritatively in political matters when the interests of religion demand it. They sacrifice the real order of the world, for "the temporal ruler . . . must be guided, helped and corrected in matters committed to his care by that higher power established to lead men to their loftier, eternal end."[49] The partisans of the "direct power of the Church in temporal affairs" deny that the Church's power is indirect and concerned with temporal affairs only in certain circumstances. Hence they falsify the real nature of both the powers established by God.[50]

It is not necessary to dwell at length on this latter opinion, held by a few medieval writers, namely, that the Rulers of the Church have jurisdiction over temporal affairs as such. In this view the dependence of the State would be *essential* and *absolute* instead of *relative* and *accidental*. The Church has always rejected this doctrine of the "direct power" of the Church over temporal affairs.[51]

(49) Suarez, *Defens. Fidei*, l.3, c.5.

(50) Cf. *La Juridiction de l'Église sur la Cité*, by l'abbé Journet, pp. 124, 125.

(51) "Those who defended this doctrine were either lawyers little versed in theology or little known theologians such as Augustinus Triumphus, Alvarus Pelagius, etc. In so far as their reasons prove

The partisans of the directive power hold that the Church has a primacy of honour but not of jurisdiction in regard to those civil questions in which the interests of souls are at stake. The Church, according to them, possesses the power of persuading but not of commanding. The word "power" in the expression "directive power" is thus to be taken, not in its proper sense, but in a figurative or metaphorical sense. Many liberal Catholics are partial to this opinion and try to explain the historical events of the Middle Ages by asserting "that the Sovereign Pontiffs then intervened authoritatively in political affairs, not by reason of their authority as Vicars of Christ, but exclusively because of the public law of the Europe of that day. The tacit or express consent of Christian peoples had made the Roman Pontiff the Supreme Arbiter even of political matters. The worthlessness of these assertions, however, will be abundantly evident from even a cursory examination of the documents of the period.

"The Sovereign Pontiffs continually appeal to the power of binding which was conferred on St. Peter, to the authority of Jesus Christ whose place on earth they take . . . If by the public law of the Middle Ages is meant the acceptance and profession of the truth of the Divine Plan enshrined in the Gospel, and which was then universally acknowledged, it is true to say that this was the condition which allowed of the *de facto* exercise of the indirect power of the Sovereign Pontiffs. If, however, it is to be understood in the sense that the authority of the Sovereign Pontiffs had its source in a law introduced by the will of the people, that assertion is erroneous. . . . Accordingly, all these attempts at explanation are of no value and are a clear proof of the presence of that deplorable fear of the integral truth which is the special malady of liberal Catholics. For, since the minds of their contemporaries are so imbued with the poison of the principles of the French Revolution that to most of them the principles we have been enunciating about the subordination of politics to religion seem to be ridiculous paradoxes, those weak Catholics do not dare to go against the tide and seek to whittle down the integral truth. They think, in their cowardice, that there is no other way to undertake the defence of the past than to seek the explanation of those illustrious events of the Church's history, which are repugnant to modern ideas and prejudices, in contingent

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anything, they prove rather the absolute inanity of the opinion defended" (Billot, S.J., *De Ecclesia*, vol. II, p. 80).

Of course, in studying the Papal power in the Middle Ages, we must distinguish between the *spiritual* jurisdiction of the Popes, of which alone it is question here, and the *temporal* jurisdiction exercised by the Sovereign Pontiffs over some Christian States, such as Hungary, of which they were the Suzerains and Protectors. Cf. l'abbé Journet, op. cit., pp. 191 and foll.

and mutable human law. That is purely and simply to be ashamed of the Gospel. From such a crime against His Majesty, may God preserve us!"(52)

Father Cappello, S.J., passes judgement on the Thomistic teaching and on the two other theories of which we have been speaking as follows: "The theory of the *direct* power is false. The theory of *directive* power cannot be admitted. The doctrine of the *indirect power* is *common, certain* and *Catholic doctrine.* This [the Indirect Power] is an essential right of the Church, since it springs from the Church's nature, so it is clear that it cannot be lost either by custom or prescription, nor in any way restricted or changed."(53)

THE DUTY OF CATHOLICS TO CHRIST THE KING.

In the present state of the world, the exercise of the Indirect Power of the Church is hampered, but all Catholics, rulers and subjects alike, should proclaim with one voice the inalienable rights of the Church and show themselves ready to accept all the consequences that follow from them. These rights are simply a part of the Church's participation in the Spiritual Kingship of Christ. Catholics, therefore, should unite in proclaiming the unchangeable order of the Divine Plan. God entrusted the exposition of this order to St. Thomas, and we find it outlined in *The Dogmatic Constitution of the Church* which was drawn up for discussion at the Vatican Council.

In this outline we read: "We ... teach that those who govern should follow the same rule of the divine law in the exercise of their power. For the divine law, whether manifested by the light of reason or by supernatural revelation, has been instituted not only for private citizens and their actions but also for those who are at the head of states, and for the discharge of public duties, for social and political action. . . . And it belongs to the supreme teaching office of the Church to judge of the laws of human conduct even for civil society and public affairs, inasmuch as it is for the Church to determine all questions of morals and to decide what is licit or illicit."(54)

(52) Billot, S.J., *De Ecclesia*, vol. II, pp. 87, 88.

(53) *Summa Juris Publici Ecclesiastici*, p. 330.

"The theory of the 'direct power' is contrary to the common teaching. The theory of the 'directive power,' taken in the strict sense, does not appear to be in conformity with the teaching of the Syllabus [of Pope Pius IX], the decrees of the Sovereign Pontiffs, and the vast majority of theologians" (*Summa Apologetica de Ecclesia Catholica* (1906) by Père de Groot, O.P., quoted by l'abbé Journet in *La Juridiction de l'Église sur la Cité*, p. 170, note).

(54) Cf. Canon XII of the same Constitution: "If anyone shall say that Our Lord and Saviour, Jesus Christ, has conferred on His

The Council had to disperse before these points could be discussed, but the *Schema* had been printed and circulated amongst the Fathers of the Council. Accordingly, we may say that we have in them a clear indication of the mind of the Church on this all-important aspect of Our Lord's Kingship. One of the reasons why the Feast of the Kingship of Christ was instituted was to bring about union amongst Catholics in standing for His Rights. They should close their ranks on this question and not allow themselves to be divided and drawn, in every country in greater or lesser numbers, into the naturalistic camp of the enemies of Our Lord.

If Catholics were at one in seeking first the interests of Christ, Head of the Mystical Body, they would exercise a powerful influence on the world. They would, for instance, draw many outside the Church freely to recognize the moral authority of the Roman Pontiff as indispensable for maintaining peace in any future association of States. "For no human institution exists which can impose upon the nations an international code, adapted to the present time, similar to the one which, in the Middle Ages, ruled that society of nations which was known as Christendom. . . . But there is a divine institution, which can guarantee the sanctity of the law of nations, an institution which, embracing all nations and transcending them, is endowed with supreme authority and evokes veneration through its plenary powers of rule—the Church of Christ. Because of its divine mission, of its nature, of its constitution, and the prestige which time has conferred upon it, it alone has shown itself equal to so great a task, and far from succumbing to the onslaught of war, it has emerged with vigour marvellously increased."(55)

Without the acknowledgment of the rule of Christ, peace, that relative peace which is possible in this fallen world, cannot be attained here below. The Roman Pontiff, the Vicar of Christ, and the Bishops of the Catholic Church, are the representatives of Christ's Spiritual Kingship. It is through them that His Royal Will is proclaimed to the world. If this guidance is not accepted with regard to the moral aspect of questions, then we shall see an accentuation of the reign of brute force, under the domination of some section of the human race usurping the place of God, with disastrous results for the poor and the weak. Fear of arousing anti-Catholic prejudice should not prevent Catholics from demanding that the Pope's voice should be the deciding factor with re-

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Church only the power of directing by counsels and exhortations and not that of commanding even by laws and of compelling and constraining by fitting punishments the erring and contumacious, let him be anathema."

(55) Encyclical Letter, *Ubi Arcano Dei* (1922).

gard to the morality of decisions to be taken by any future League of Nations, especially with regard to armaments and finance. They should continually point out that the calumnies uttered against the Mystical Body of Christ are in the main the work of the organized forces which wish to substitute for the reign of Christ their own naturalistic domination. They should, accordingly, understand thoroughly the meaning of Naturalism and realise fully that there are visible organized forces at work under Satan propagating it. If they had a clear grasp of these vital points, they would see why so much of what is called "progress" and "enlightenment," in politics and economics, leads to the decay of nations and to the enslavement of the masses, and they would not allow themselves to be inveigled into advocating policies utterly opposed to the rule of Christ the King. He is the centre of order.(56)

"We are hoping for a new order of things," writes Pope Pius XII, "which will govern the life of peoples and adjust their mutual relations, when these unnatural conflicts, these cruel butcheries, have died down at last. This new order must not be founded on the shifting standards of right and wrong, treacherous quicksands, which have been arbitrarily devised to suit public and private interests. It must stand firmly based on the immovable rock of natural law and divine revelation. . . . The troubles from which our age is suffering may be put down partly, no doubt, to the disturbing effects of economic maladjustment, partly to the competition between nations, each striving to get its fair share of the means God has given them for maintaining their life and developing their culture. But the root of them lies far deeper than that. The root of them is to be sought in the contrast between religious faith and the opinions which have been embraced, the standards which have been adopted, by the modern world. Those opinions, those standards, are corrupted at their source, because the people of the world are slowly losing touch with the principles of right dealing, with the unity of Christian faith and doctrine, which the untiring beneficence of the Church once instilled into them. The re-education, the remoulding of the human race, if it is to produce the effects expected of it . . . must spring from the doctrine of the Divine Redeemer, as its only possible fountain-source."(57)

"The case of governments," wrote Pope Leo XIII, "is much the same as that of the individual: they also must run into fatal issues, if they depart from the way. . . . Let Jesus be excluded, and human reason is left without its greatest protection and

(56) The morality of any arrangements made with regard to the Bank for International Settlements, an International Court, an International Army or Air Force, must be submitted to the Sovereign Pontiff, the Vicar of Christ.

(57) Encyclical Letter, *Summi Pontificatus*

illumination: the very notion is easily lost, of the end for which God created human society, to wit: that by the aid of their civil union the citizens should attain their natural good, but, nevertheless, in a way not in conflict with that highest and most perfect and enduring good which is above nature. Their minds busy with a hundred confused projects, rulers and subjects alike travel a devious road, bereft as they are of safe guidance and fixed principle."(58)

(58) Encyclical Letter, *Tametsi*.

APPENDIX I.

PAPAL AUTHORITY IN TEMPORAL AFFAIRS.(1)

1. By Divine Right, the Pope has, firstly, the power, as Supreme Teacher and Guardian of the Moral Law, to give to Rulers, with regard to the government of their States, directions obliging in conscience. He has, secondly, the power to regulate temporal affairs in sovereign though indirect fashion, whenever he judges it indispensable for the interests of souls, that is to say, he has not only *directive* power over the temporal affairs of States but *sovereign indirect* power (St. Robert Bellarmine, De Rom. Pont., lib. V, c. VI).

2. The universal recognition of this right by the peoples and rulers of the Middle Ages and the incorporation of this recognition into the constitutions of the various nations of Christendom, while it did not and could not add to the *intrinsic* force of the Divine Right, did add to it the *extrinsic* force of public law, and thus rendered the exercise of the Divine Right less difficult and more efficacious.

3. The Sovereigns of several States of the Middle Ages were vassals of the Holy See. With regard to the Rulers of these States, the Pope had not only the indirect temporal power, founded upon the Divine Right and public law, but also a direct temporal power founded upon the right of suzerainty.

4. One of the sovereigns of the group of Christian States held from the Pope, with the title of Emperor, the additional title of Official Defender of the Holy See and of all Christendom. With regard to this prince, the Pope had not only the indirect temporal power which he had with regard to all the other rulers, but a special power based on the origin and purpose of the Holy Roman Empire, as we have just explained.

5. The Popes have been invested by Divine Providence with

(1) Extract from *Les Erreurs Modernes*. Vol. II, pp. 399, 400, by Dom P. Benoit.

sovereign power over the State (or States) of the Church. With regard to this State, they enjoy a direct temporal power similar to that of other rulers in their respective States.[2]

A. Accordingly:

The powers exercised by the Popes of the Middle Ages over States were founded: with regard to all, originally and principally, on the Divine Right: secondly and in a subsidiary way, on the public law of the nations of Christendom: with regard to the States that were vassals of the Holy See, these powers were founded besides on the direct right of suzerainty; with regard to the Emperor, they were based in addition on a special right (*sui generis*), which had its origin in the Imperial Dignity.

B. Consequently:

(a) The power of the Popes over States (called the Indirect Power) did not originate with Gregory VII.

(b) The power of the Popes over States (called the Indirect Power) had not its origin exclusively in the public law of the Middle Ages. We must hold this in opposition to Leibnitz, Hurter, Voigt, and most of the semi-liberals who in our day have undertaken the defence of the Church.[3]

[2] Father Robert Hull, S.J., points out in *Medieval Theories of the Papacy*, p. 11, that it would be well to reserve the term 'temporal power' for the power of the Pope as a civil prince. He says that the term 'power in temporals' should be used for the Indirect Power. Perhaps the term 'Power in matters temporal' would be better.

[3] It is well to add, for the benefit of Irish readers, that this is the doctrine upheld by A. M. Sullivan in *The Story of Ireland*, p. 186. On p. 187 of the same work he has some other very naturalistic remarks.

APPENDIX II.

THE SCOPE OF THE INDIRECT POWER OF THE CHURCH.[1]

Principles.

(I) The Indirect power of the Church extends to all temporal affairs which are *connected with the end of the Church*, that is to say, which are *related to the spiritual life*.

This connexion or relation is found in temporal matters on account of their being *necessary for* or their being *opposed to* the spiritual end of the Church, that is to say, inasmuch as the temporal matters are either *necessary* to attain this end or prevent its being attained and must therefore be removed.

[1] Translated from *Summa Iuris Publici Ecclesiastici*, pp. 313-316, 310, of Father F. M. Cappello, S.J., Rome, 1936.

Cardinal di Turrecremata has the following excellent statement of this doctrine: "Although the Roman Pontiff has not the full direct power in temporal matters that he has in spiritual matters, nevertheless he has this power by a necessary consequence and by his own right, insofar as is necessary for the safeguarding of spiritual interests, for the guidance of the faithful to their eternal salvation, for the correction of sinners, and for the maintenance of peace amongst the people of Christ."(2)

(II) Accordingly, the Indirect Power extends to all *persons*, *objects* and *actions*, but exclusively from the point of view *of their connexion with the spiritual life*.

Certainly all *persons*, both public personages and private individuals, by the fact that they are baptized, are subject to the jurisdiction of the Church and must be guided by her to holiness of life here below and eternal life hereafter. I have said expressly "whether public or private," because the magistrate *as such*, the ruler *as ruler*, is subject to the Church. The ruler or magistrate is subject to the Church not merely as a private individual, as the Gallicans erroneously taught. Therefore the Church must aid, direct and guide him to eternal life not only as a private individual but also as a public functionary.

All *objects* and *actions*, whether profane or civil or political, may be moral or immoral, good or bad, in conformity with or divergent from the laws of justice and morality, and *as such* are subject to the power of the Church. For example, if in any country a social or political question gave rise to a controversy causing grave disturbance and serious dissensions amongst Catholics to the great detriment of Christian charity and concord, the Church could, in order to safeguard charity and concord, impose silence on all concerned.

Pius X gives a fine exposition of this doctrine: "Whatever a Catholic does, even in temporal matters, he has not the right to neglect his supernatural interests, nay more, the prescriptions of Catholic teaching oblige him to direct everything towards the Sovereign Good as towards the last end of all things. All his actions, inasmuch as they are either morally good or bad, that is to say, in agreement or disagreement with natural and divine law, come under the judgement and jurisdiction of the Church."(3)

This explains why, in the course of history, the Roman Pontiffs have intervened in matters concerning the social question, economics or politics.

(III) This power is by no means to be restricted to cases of

(2) *Summa de Ecclesia*, lib. II, cap. 114.

(3) Encyclical Letter, *Singulari quadam*, Sept. 24th, 1912 (addressed to the German Hierarchy, on the subject of Workingmen's Unions), Acta Apost. Sedis, IV, 658.

grave necessity, as several writers assert.[4] Cases of grave necessity are those in which the Church would be exposed to serious loss, unless she intervened. The question of *right* must not be confused with the question of *fact*. It is one thing to say that the Church does not in fact exercise her indirect power over each and every temporal matter, and that it is not always expedient that she should do so. If a temporal affair, no matter what its nature, is connected with spiritual interests, from that point of view it is *always* and *necessarily* subject to the jurisdiction of the Church. The Church could always exercise her power in a matter of that kind from that angle.

(IV) Since the Indirect Power is a *public power* of jurisdiction in the true and proper meaning of the term, it can be legislative, judicial and coactive.

Pius XI vindicates the claim of the Church to this power in eloquent language: "The Church indeed, does not claim to interfere *without reason* in the direction of temporal or purely political affairs, nevertheless of her full right, she claims that the civil power must not allege this as an excuse for placing obstacles in the way of those higher goods on which the eternal salvation of men depends, for inflicting loss and injury through unjust laws and decrees, for impairing the divine constitution of the Church itself, or for trampling under foot the sacred rights of God in civil society."[5]

The Code of Canon Law likewise claims this power for the Church in explicit terms: "The Church by her proper and exclusive right takes cognizance . . . . . of all matters in which is to be found a *ratio peccati* . . . . . ."[6]

The words "in which is to be found a ratio peccati," used by Boniface VIII and by Innocent III, are not to be understood as referring exclusively to merely theological faults and therefore restricted to the domain of conscience, as some have wrongly maintained, but are to be understood as applying to all matters which are connected with *the good of religion*, that is, *the end of the Church*, either positively or negatively. Matters are connected *positively*, inasmuch as they are necessary for the good of religion, that is, for the attainment of the Church's end; matters are connected *negatively*, inasmuch as they are obstacles to the attainment of that end and so must be eliminated.

That the words in question are not to be understood exclusively of matters pertaining to the *internal* forum is clear from the text and the context. For Canon 1553, I, 2°, is treating of the

(4) Cf. Revet, l.c., p. 113, in note: Laurentius, l.c., n.958; Chalodi, l.c., n.27, not. 5; Pilati, *Potere diretto, indiretto e direttivo*. Rome, 1935.

(5) Encyclical Letter, *Ubi Arcano*, 23rd December, 1922.

(6) Can. 1553, I, 2°.

object of a *judgement* or ecclesiastical process, which is, of course, a matter belonging to the *external* forum.

NOTE. I beg to add the following clear statement of Pius X, not quoted by Father Cappello: "We do not conceal the fact that We shall shock some people by saying that We must necessarily concern ourselves with politics. But anyone forming an equitable judgement clearly sees that the Supreme Pontiff can in no wise violently withdraw the category of politics from subjection to the supreme control of faith and morals confided to him" (Consistorial Allocution, November 9, 1903).

CHAPTER III.

THE KINGSHIP OF CHRIST IN ITS INTEGRITY.

MEANING OF THE INTEGRITY OF THE KINGSHIP OF CHRIST.

The Divine Plan for order in our fallen and redeemed world comprises, primarily, the supernatural social organism of the Catholic Church, and then, secondarily, the temporal or natural social order resulting from the influence of Catholic doctrine on politics and economics and from the embodiment of that influence in social institutions.[1] From the birth of the Catholic Church on Calvary and the solemn promulgation of her mission at the first Pentecost, the Kingdom of God in its *essence* has been present in the world. As a result of the gradual acceptance of the rôle of the Church by the Temporal Representatives of Christ the King, the social institutions of States and nations became deeply permeated with the influence of the Supernatural Life of Christ. It was only then that the Kingdom of God or the rule of Christ the King in its *integrity* could be said to exist. The Kingdom of God or the rule of Christ the King is present in its *integrity* only in so far as the whole social life of States, political and economic, is permeated with the influence of the Church. To put it in other terms, Christ fully reigns only when the programme for which He died is accepted as the one true way to peace and order in the world, and social structures are evolved that are in harmony with it.

The Kingdom of God in its *essence* is always with us, but the influence of the Church on politics and economics, in other words the extension of the Kingdom of God in its *integrity*, has varied with the centuries. Broadly speaking, the 13th century has been, so far, the high-water mark of that influence. Since then, until recently, there has been steady decay. No particular temporal social order, of course, will ever realize all that the Church is capable of giving to the world. Each of them will be defective for several reasons. First of all, the action of the Church, welcomed by some Catholics, will be opposed by the ignorance, incapacity and perversity of others. Secondly, even if all Catholics did accept fully, they could only reflect some of the beauty of the Gospel as the saints reflected some of the infinitely imitable holi-

[1] Cf. splendid article by l'abbé Journet in *Nova et Vetera*, 1931.

ness of Christ. Thirdly, there would still remain the vast numbers of non-Catholics to be won for Christ and whose social life would have to be organized under His rule. It is towards this latter goal that every generation of Catholics is called upon to work. The aim is not, needless to say, to bring back the Middle Ages, for the river of time does not turn back in its course, but the aim is to impregnate a new epoch with the divine principles of order so firmly grasped in the 13th century. For the sake of clearness, instead of the expression, the Kingdom of God in its integrity, it is better to use the expression, the rule of Christ the King in its fulness or integrity. We shall, therefore, in future speak of the Kingship of Christ or the rule of Christ the King. Before, however, we attempt to set forth the outlines of the organization which would be seen in the world, if it fully accepted the rule of Christ the King, it will be well to explain briefly the correct notions of Politics and Economics, according to St. Thomas.(2)

ST. THOMAS AND POLITICS.

Politics is the science which has for object the organization of the State in view of the complete Common Good of the citizens in the natural order, and the means that conduct to it. As the final end of man is, however, not merely natural, the State, charged with the temporal social order, must ever act in such wise as not only not to hinder but to favour the attaining of man's supreme end, the vision of God in Three Divine Persons. Political thought and political action, therefore, in an ordered State, will respect the jurisdiction and guidance of the Catholic Church, the divinely instituted guardian of the moral order, remembering that what is morally wrong cannot be politically good. In connexion with this latter point we may quote the words of Pope Pius XI:

(2) Pope Pius XI, following Pope Leo XIII and Pope Pius X, orders us to go first to St. Thomas: " It was said of old to the Egyptians who were in need of corn, *Go to Joseph*, so to all who hunger for truth we would say, *Go to Thomas* for the food of sound doctrine that will sustain the soul unto everlasting life. . . . There is no doubt that Theology reached the apex of its dignity in the works of Aquinas, who combined an absolute knowledge of divine things with a force of intellect wonderfully fitted for philosophical argument. Wherefore, in our schools both of Philosophy and Theology, St. Thomas holds the supreme mastership. . . . And since he is so clearly perfect in his theology, he gives secure reasons and precepts, not only for the direction of man's individual life, but likewise for domestic and civil society. *Thus he is our source for economic and political science.* . . . If in private, in public, and in international relations all these things that Thomas lays down were kept holy and inviolate, nothing more would be needed to reconcile man to ' The Peace of Christ in the kingdom of Christ ' which the whole world so greatly desires " (Encyclical Letter, *Studiorum Ducem*, 1923).

"It is part of the trend of the day to sever more and more not only morality, but also the foundation of law and jurisprudence, from true belief in God and from His revealed commandments. Every positive law, from whatever law-giver it may come, can be examined in the light of the natural law, as to its implications, and consequently as to its moral authority to bind the conscience. The laws of man that are in direct contradiction to the natural law bear a terrible initial defect that no violent means, no outward display of power can remedy. By this standard must we judge the principle: 'What helps the people is right.' A right meaning may be given to the sentence, if it is understood as expressing that what is morally illicit can never serve the true interests of the people. But even ancient paganism recognised that the sentence, to be perfectly accurate, should be inverted and read: 'Never is anything useful, if it is not at the same time morally good. And not because it is useful is it morally good, but because it is morally good, it is also useful' (Cicero, *De Officiis*, III, 30). Cut loose from this rule of morality, that principle would mean, in international life, a perpetual state of war between the different nations. In political life within the state, since it confuses considerations of utility with those of right, it mistakes the basic fact that man as a person possesses God-given rights, which must be preserved from all attacks aimed at denying, suppressing, or disregarding them."(3)

Therefore, the natural or temporal Common Good should always be aimed at by those in authority in the way best calculated to favour family life, in view of the development of true personality, in and through the Mystical Body of Christ. *Political action and legislation, especially in economic matters, must ever seek to strengthen family life and, accordingly, must not only not admit divorce, but must always aim, as far as possible, at benefiting citizens through their families.* True political science will insist not only that the exercise of political power be according to the principles above outlined, but that the mode of accession to power and the means employed to retain power be in perfect accord with the moral law. Finally, the Society of Nations must be brought about not by the ruin of all that is involved in the Catholic concept of native-land, but by the union of all States in the recognition of the rule of Christ the King through the Catholic Church, the only supranational society.

In some well-known passages of his work, *On the Governance of Rulers*,(4) St. Thomas sums up the aims of a good ruler of a

(3) Encyclical Letter, *On the Persecution of the Church in Germany* (1937).

(4) *De Regimine Principum*, lib. I, cap. XV. The authentic portion of the work does not extend beyond the middle of the fourth chapter of the second book. The rest is the work of Ptolemy of Lucca. For a

State as follows: "Because the happiness and moral rectitude of the present life have as end the happiness of heaven, it belongs to the ruler to procure the common good of the people in such wise as to enable them to obtain celestial happiness. Accordingly, he ought to command what leads thereto and, as far as possible, forbid what is opposed to it. The road that leads to true happiness and the obstacles to be encountered thereon are made known to us by the divine law, and it is the office of priests to teach that law, according to what we read in the Prophecy of Malachias, II, 7: 'For the lips of the priest shall keep knowledge, and they shall seek the law at his mouth.' . . . *The Ruler, therefore, instructed in the divine law, should make it his chief aim to see that the people subject to him should be able to live a good life.* . . . Now that a man may lead a virtuous life two things are required. The chief requisite is virtuous action (for virtue is that by which one leads a good life). The other requisite, which is secondary and quasi-instrumental in character, is a sufficiency of material goods, the use of which is necessary for virtuous action."

In the preceding chapter St. Thomas had pointed out that the ministry of guiding rulers of peoples belongs in an especial manner to the Vicar of Christ: "There is a certain good extraneous to man as long as he is living his mortal life here below, namely, final happiness, which is to be attained after death in the possession of God. For, as the Apostle says: 'As long as we are in the body we are far from the Lord.'[5] Hence the Christian man, for whom that happiness has been bought with the blood of Christ, and who, in order to attain it, has received the pledge of the Holy Ghost, needs additional spiritual care to guide him to the harbour of eternal salvation, and this care is bestowed on the faithful by the ministers of Christ's Church. . . . Since man by a virtuous life is ordained to a higher end, which consists in the possession of God, as we have pointed out above, the end of men living together in society is the same as that of the individual man. Accordingly, the final end of men living together in society is not

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clear outline of the whole question, cf. the Introduction to the translation of the authentic portion in the St. Michael's College Philosophical texts, by Rev. Gerald B. Phelan (Sheed and Ward). Cf. also article by Professor A. O'Rahilly in *I. E. Record*, June, 1928.

It is well to mention in passing that the author of the non-authentic portion of the *De Regimine Principum*, after having gone so far as to say (Lib. III, c. 10) that the spiritual power and action of St. Peter and his successors gives existence, power and action to the temporal jurisdiction of princes, immediately adds that in all the examples he mentions, the Popes have intervened in temporal matters only on account of some breach of the moral law (*ratione delicti*). Cf. *La Juridiction de l'Église sur la Cité*, p. 189, where l'abbé Journet quotes St. Robert Bellarmine.

(5) II Cor., V, 6.

to live virtuously but by leading a virtuous life to attain to the possession of God. If this end could be attained by the power of human nature, then it would be part of the duty of the king to direct men thereto. . . . But because man does not attain his end, the Beatific Vision, by human power, but by the power of God, according to the words of St. Paul: 'By the Grace of God, life everlasting,'[6] accordingly, the task of leading him thereto is a matter not for human government but for divine. It belongs to that King Who is not only Man but God, namely, to Our Lord Jesus Christ, Who by making men the sons of God conducts them to the glory of heaven.

"This then is the kingdom which has been committed to Christ's rule and which shall not pass away, on account of which He is called in Scripture not only Priest but King, as we read in Jeremias (XXIII, 5): 'The king shall reign and he shall be wise.' Hence a royal priesthood is derived from Him and, besides, all the faithful who believe in Christ, inasmuch as they are His members, are called kings and priests. Accordingly, the ministry of this kingdom has been confided not to earthly kings but to priests, in order that there might be a clear distinction between spiritual and temporal matters. In an especial manner it has been entrusted to the chief priest, the Successor of St. Peter, the Vicar of Christ, the Roman Pontiff, to whom all the rulers of Christian peoples ought to be subject as to Our Lord Jesus Christ Himself. For those who have charge of intermediate ends must be subject to him who has charge of leading men to their ultimate end and be guided by him."[7]

ST. THOMAS AND ECONOMICS.

"Has any other master explained better than St. Thomas the nature, method and division of philosophy? . . . The order of voluntary acts belongs to Moral Philosophy, which is divided into three parts; the first considers an individual man's operations ordained to an end, and is called *monastic;* the second considers the operations of a domestic group and is called *economic;* the third considers the operations of man in a city or state and is called *political*" (*Comment. in Ethic.*, Lect. 1).[8]

Etymologically, economy is the government of the home and the family. Economics is the science which studies the component cells of the State, namely, families, in the constituent relations of their members and in their conditions of existence. "Economy,

(6) Rom., VI, 23.

(7) St. Thomas uses the word "king" for the ruler, remarking that the term "king" is applied to the "supreme ruler in temporal affairs."

(8) Encyclical Letter of Pope Pius XI, *Studiorum Ducem, On St. Thomas as Guide of Studies.* Cf. IIa IIae, Q. 47, a.11: IIa IIae, Q.50, a.3.

as its name indicates, studies the order of the human household, arranging, according to their respective values, persons and things."[9] It aims at elucidating, primarily, the personal relations which constitute the family, the relations of husband and wife, parents and children, masters and servants, and then, secondarily, the relations that follow from the conditions of existence of the family, namely, the mutual relations of human persons owing to their need of external goods or real wealth. On the one hand, our nature brings us into relation with earthly resources which, by taking account of their nature and laws, we have to transform into real wealth capable of satisfying our corporeal needs. Such are the relations of men with minerals, stone, lime, copper, iron, petrol; with the flora and fauna that occupy the earth, air and water; with the nerves and muscles of our own bodies. On the other hand, from this necessary utilization of things, follow personal social relations between human beings: relations between cultivators of the soil and artisans, between employers and employed, between industrialists and merchants, between buyers and sellers. All these relations, however, are between human persons whose well-being is bound up with strong family life. Needless to say, the organization of family life, in view of providing its members with sufficient material resources, is, though secondary, a very important element of economics.

It is because of our material condition and of our need for material wealth that Economics and an Economic Science arise. We may thus speak of man as *homo œconomicus*. This means that man is such by his nature that the qualification of *œconomicus* (economic) belongs to his species. But the *homo œconomicus* (economic man) of the classical economists has quite a different signification. They make it the fundamental notion of a science presented as autonomous. Their "economic man" is a fictitious entity constructed on the pleasure-seeking principle, according to which man naturally seeks the maximum of satisfaction at the cost of the minimum of effort. The "economic man" is man considered as withdrawn from any other influence but that and subjected to its exclusive and absolute domination. Such a man recognizes no moral obligation and is impervious to patriotism and love of family. This fiction is formulated in John Stuart Mill's description of Political Economy. Political Economy for him is the science which maps out the laws of social phenomena resulting from the combined operations of humanity in relation to the production of wealth, in so far as these phenomena have not been modified by the pursuit of any other object. Mill admits that man is *human* and *social*, while at the same time, because of his Liberalism, he withdraws man's pursuit of wealth from subordination

(9) *Philosophie Économique*, by J. Vialatoux, p. 78.

to ethics or moral science. Man's pursuit of wealth must be in order, and it is not to Mill, but to St. Thomas, that we must go to learn about that order. "He is our source for economic and political science."(10)

In modern times on account of the reversal of order, by which men are sacrificed to production, and production, distribution and exchange are sacrificed to money, many writers have given the title of Political Economy to what Aristotle and St. Thomas called the art of money-making. This art is in reality merely an auxiliary art intended to be at the service of the family and of the State. In the former context it subserves Economics, in the latter Politics. The art of manipulating money must be in close dependence on genuine economic and political science. Why is this? Practical Sciences or arts are arranged in hierarchical order according to the hierarchical order of their ends. As the end of the art of money-manipulation is subordinate to the end of Politics and Economics, those engaged in the manipulation of money must be subordinate to those charged with the political and economic welfare of the State, in view of the Common Good. It is not for bankers to decide what the Common Good of the State demands. That is the function of the political rulers. Bankers are subjects not rulers. It is a reversal of order if they become rulers instead of subjects, and every reversal of order leads to disastrous consequences.

As St. Thomas points out, a sufficiency of material goods is necessary for the virtuous life of the average human being. Hence we can understand the reason for the dignified place assigned to the science of the production, distribution and exchange of natural wealth, and to the auxiliary art of the proper utilization of money or artificial wealth. This text of St. Thomas is referred to by Pope Pius XI, where the Pope speaks of the necessity of every citizen having an opportunity to earn an honest livelihood, on account of the demands of the Common Good. "For then only," he writes, "will the economic and social organism be soundly established and attain its end, when it secures for all and each those goods which the wealth and resources of nature, technical achievement, and the social organization of economic affairs can give. These goods should be sufficient to supply all needs and an honest livelihood and to uplift men to that higher level of prosperity and culture which, provided it be used with prudence, is not only no hindrance but is of singular help to virtue."(11)

STATE AND FAMILY.

In his treatment of Economics as the science of the family, St. Thomas is in complete opposition to the tendencies of an epoch

(10) Encyclical Letter, *Studiorum Ducem*.
(11) Encyclical Letter, *Quadragesimo Anno*.

like the present, when the priority of the family over the State is lost sight of or denied and the human person is ruthlessly sacrificed to money-making. He always keeps in view the fact, discoverable even by natural reason, that "Domestic and family life is more intimately bound up with human nature than political life"[12] as well as the great revealed truth, that "marriage is a sacrament, because it is a holy sign which gives grace, showing forth an image of the mystical nuptials of Christ with the Church."[13] To the family the human person is confided, as an individual member of the cell or fundamental social unit, to be trained as a member of Christ. We have already seen the law which governs the relation of the human person to the two species of natural society, the family and the State. According to it, the *individual* is for society, as the part is for the whole, the hand for the body, but society in its turn is for the development of the *person*. We may now say, proportionately, that the fundamental and more limited society of the family is in the wider and more developed society of the State as the part is in the whole and, from this point of view, is subject to it, but that, from another point of view, the family which provides the primary benefits of generation, nutrition and education is superior to the State which has for object the development of human life. "The family is more necessary than civil society, because the family is ordained to the acts indispensable for life, namely, generation and nutrition."[14] To save the State, a father of a family may be asked to give his life in battle, but the whole order of the State is meant to be at the service of the family, and through it, of the human person.[15]

This is the teaching of Pope Pius XI in his Encyclical *On the Christian Education of Youth*. "It must be borne in mind that the obligation of the family to bring up children, includes not only religious and moral education, but physical and civic education as well, principally in so far as it touches upon religion and morality.

"Accordingly, in the matter of education, it is the right, or

[12] Comment. in Ethic., Lib. VIII, Lect. XII. "Societas autem domestica . . . est prior quam societas civilis . . . unde patet quod homo naturalius est animal conjugale quam politicum." (The family . . . is prior to civil society . . . whence it manifestly follows that the demand for family life is more deeply rooted in human nature than that for civil society).

[13] Encyclical Letter of Pope Leo XIII, *Arcanum Divinae Sapientiae* (1880).

[14] "Societas domestica est etiam magis necessaria (quam societas civilis) quia societas domestica ordinatur ad actus necessarios vitae, scilicet generationem et nutritionem" (*Comment. in Ethic.*, Loc. cit.).

[15] Cf. article by l'abbé Journet in *La Vie Intellectuelle*, October-December, 1929.

to speak more correctly, it is the duty of the State to protect in its legislation, the prior rights . . . of the family as regards the Christian education of its offspring, and consequently also to respect the supernatural rights of the Church in this same realm of Christian education.

"It also belongs to the State to protect the rights of the child itself when the parents are found wanting either physically or morally in this respect, whether by default, incapacity, or misconduct, since . . . . their right to educate is not an absolute and despotic one, but dependent on the natural and divine law, and therefore subject alike to the authority and jurisdiction of the Church, and to the vigilance and administrative care of the State in view of the Common Good. Besides, the family is not a perfect society, that is, it has not in itself all the means necessary for its full development. In such cases, exceptional no doubt, the State does not put itself in the place of the family, but merely supplies deficiencies, and provides suitable means, always in conformity with the natural rights of the child and the supernatural rights of the Church.

"In general, then, it is the right and duty of the State to protect, according to the rules of right reason and faith, the moral and religious education of youth, by removing public impediments that stand in the way. It pertains to the State, in view of the Common Good, to promote in various ways the education and instruction of youth. . . . . .

"Over and above this, the State can exact, and take measures to secure that all its citizens have the necessary knowledge of their civic and political duties, and a certain degree of physical, intellectual and moral culture, which, considering the conditions of our times, is really necessary for the Common Good."(16)

THE RÔLE OF MONEY IN ECONOMICS.

The art of manipulating money, according to St. Thomas, is meant to be in close dependence on genuine economic and political science. It does not, of course, form an *integral* part of it, but it plays the rôle of an *auxiliary* art, furnishing to politics and economics the instrument they need. To understand St. Thomas's teaching about money we must bear in mind that the Angelic Doctor did not deal with any particular part of the Divine Plan for ordered human life, independently of the whole. That plan as a whole was always spread out before his mind like a vast panorama. It was clearly present to him when treating of money in his Commentary on Aristotle's *Politics*, and in the *Summa Theo-*

(16) Encyclical Letter, *Divini Illius Magistri*.

logica where he treats of the same subject with considerable additions.[17]

The order of the Divine Plan set forth by St. Thomas is the reverse of the disorder which prevails at present. Nowadays, the human person is subordinated to the production of goods or real wealth, and the production and distribution of real wealth are subordinated to money or token wealth. For St. Thomas, money is meant to facilitate families in procuring by exchange the sufficiency of material goods required for the virtuous life of their members, that is, for the ordered development of the human personalities composing the family. The relation of real wealth to personality is set forth in the text of the treatise, *On the Governance of Princes*, which has already been quoted more than once because of its importance. "That a man may lead a good life, two things are required. The chief requisite is virtuous action. . . . The other requisite, which is secondary and quasi-instrumental in character, is a sufficiency of material goods, the use of which is necessary for virtuous action."[18] Again the Angelic Doctor writes: "For the imperfect happiness that can be obtained in this life, external goods are necessary: not that they belong to the essence of happiness, but inasmuch as they serve as instruments for the attainment of happiness, which consists in a virtuous life. . . . For in this life man needs the things the body requires for the pursuit of contemplation as well as for the virtues of the active life."[19]

The subordination of money or token wealth to the production and distribution of natural wealth is indicated in the *Summa Theologica*: "Natural wealth is that by which natural wants are supplied, for example, food, drink, clothing, vehicles, dwellings, and such like. Artificial wealth is that which is not a direct help to nature, as for instance, money. This was invented by the art of man, for the convenience of exchange by serving as a common measure of things saleable."[20] And again he writes: "Those things cannot be considered as real wealth which, if man's sentiments happen to change, are no longer of any value or utility for the satisfaction of human needs. Such is the case with coins or

[17] Cf. Notes by Père Spicq, O.P., in the translation of the *Summa Theologica* published by the *Revue des Jeunes, La Justice*, vol. I, p. 272. The Commentary of St. Thomas on the Politics of Aristotle is authentic up to and including Lib. III, Lect. VI; the rest is the work of Petrus de Alvernia. Cf. article by Professor A. O'Rahilly in *I. E. Record*, December, 1927.

[18] *De Regimine Principum*, Lib. I, cap. XV.

[19] Ia IIae, Q.4, a.7.

[20] Ia IIae, Q.2, a.1, c.

"The Philosopher [Aristotle] says in *I Politic.*, cap. 5 and 6, that bread, wine and the like are natural wealth, while money is artificial wealth" (IIa IIae, Q.188, a.7, ad 5).

token wealth, which are worth nothing, if those who use them change their minds. They become useless for all the purposes of life, if the ruler of the community decrees that they are without value."[21] St. Thomas saw clearly that it was what we would now call the legal status given by the government stamp which makes a coin acceptable as money, not the metal or other substance independent of the stamp. The substance of which money is made is not important. What is summed up so accurately and succinctly here is treated at some length in the Commentary on Artistotle's Politics, Book I. Let us follow St. Thomas's reasoning.

In Lect. VI, the Angelic Doctor points out that one art can be at the service of another in two ways, either by preparing the *matter* the other requires or by preparing the *instrument* it needs. The art which makes the comb or other instrument used in weaving serves the art of weaving in the second way, while the art which prepares the bronze for the sculptor serves the artist in the first. The art of manipulating money (*ars pecuniativa*) serves Economics rather by way of preparing the instrument it requires, than by furnishing its matter. "Money and all forms of wealth are instruments of Economics," writes St. Thomas, the true matter of Economic Science being the inter-relations of the human beings themselves who make use of the different kinds of wealth.

The possession of real wealth is natural to man, continues St. Thomas in Lect. VII, because food and such things are necessary for human life, but the possession of money is not from nature itself, for money has been invented by the art of man, turning to account the experience of life. The possession of money in one particular resembles the possession of real wealth, namely, inasmuch as by its means the necessaries of life can be easily procured in an ordered society. Money was invented precisely to facilitate the exchange of goods. By means of it, families can procure, by the process of exchange, far more easily than by the more primitive form of barter, that sufficiency of nature's goods required for a virtuous life. Money, being a permanent proof that the owner of it is owed goods or services by the community, can easily be retained till the time of future need, if the owner happens not to be in immediate want of anything. "The coin is (acts as) a surety," writes St. Thomas, "guaranteeing that a man who is not in need of anything at present, will be able to procure what he may require in the future on presenting the coin."[22] Money is thus a permanently acceptable claim for goods and services. By that is meant, of course, that money is a socially acceptable instrument enabling its possessor to *set up a claim for* or to

[21] *Comment. in Polit.*, Lect. VII.
[22] *Comment. in Ethic.*, Lib. V, Lect. IX.

make a demand for what is for sale in the community. It does not confer upon its possessor a *claim upon* any definite goods in the community.

THREE WAYS OF DEALING IN MONEY.

Money, that is, some intermediary or medium of exchange acceptable to both parties, became indispensable, when things began to be exchanged between people living at a great distance from one another. Bronze, iron and silver soon came to serve as intermediaries because they were useful everywhere, and certain quantities of them could be easily transported, while their durability and their relative rarity made them very adaptable for the purpose of an exchange-medium. At first, the quantities of these metals had to be measured and weighed, but afterwards they were stamped to indicate the quantity.[23] Then, gradually, as foreign trade developed, there grew up the art of money-changing,[24] that is, the art of exchanging the currency or medium accepted in one country for the currency or medium accepted in another. Thus we have two ways of dealing in money (*artes pecuniativae*)—exchanging money for goods, and money for money.

The first of these ways of dealing in money—exchanging money for goods—is the servant of Economics, inasmuch as by it the acquisition of what is necessary or useful for human life is facilitated. Money, as we have seen, is easily transported in the place of goods. This art of acquiring money by the sale of goods and keeping it till the need of other purchases arises and then utilizing it is in no way defective. "This form of exchange is not reserved to merchants or traders. It is more especially carried on by the heads of households or by rulers of states in view of providing families or states with the necessaries of life."[25]

The second mode of dealing in money is by exchanging money for money, for example, the currency of one country for that of another. In this way, money is acquired by means of money. If this is done "not on account of the necessities of life, but for profit . . . . it panders to the greed for gain which knows no

[23] The process of exchange by means of an exchange medium with an *intrinsic* value may be said to be only a simplified form of barter. We shall see later that one of the defects of metals like gold and silver as currency or exchange-medium is the difficulty of obtaining enough of them to increase the flow of money in proportion to the people's increasing ability to produce real wealth. Cf. *Money Creators*, by G. W. Coogan, p. 15.

[24] "Cum denarii non sint a natura, ut dictum est, [ars] nummularia quae est permutatio denariorum, non est a natura" (*Comment. in Polit.*, Lib. I, Lect. VII). The term *ars campsoria* (qua utuntur campsores denariorum) is also employed by St. Thomas to designate the same art or *habitus*.

[25] IIa IIae, Q.77, a.4, c.

limit and tends to infinity. . . . If, however, anyone seeks that moderate profit which he makes in trade for the upkeep of his family or even to help the poor or if anyone engages in the business of money-changing for the public good, in order that his country may be provided with the necessaries of life, and so does not make gain the end at which he aims but simply looks upon it as the reward of his labour, then such trading is quite legitimate."[26] Cardinal Cajetan, the learned commentator on St. Thomas, writes: "Since it is evident from experience that many States would lack many necessaries unless there were merchants to supply them, and since these merchants could not carry on business without money-changing, it is needful and right that the art of money-changing should be allowed to be exercised in States, not indeed for its own sake, but inasmuch as it ministers to Economics and Politics. Thus money-changers not only may guard themselves against loss in the exercise of their trade but may even make a profit as a reward for their industry, for they carry on a business that is both lawful and useful to the State."[27] St. Thomas's reasoning is based on the fact that to engage in trade for the sake of gain, though neither necessary nor good in itself (*honestum*), does not imply anything vicious or contrary to virtue. Accordingly, there is nothing to prevent trading from being directed to a good end and so becoming legitimate.[28]

The reason why this second way of dealing in money—exchanging money for money (*ars nummularia*)—is rightly looked upon with distrust and disfavour is given at length by St. Thomas in the *Commentary on the Politics* and in the *Summa Theologica*. It is because of the ever-increasing danger of its being abused by

[26] Ibid. St. Thomas speaks of exchanging money for money (*denariorum ad denarios*) or goods for money (*quarumcumque rerum ad denarios*), for he is treating of trading for profit in general.

[27] *De Cambiis*, cap. 5. Of course, as we shall see later, settlement of international trade balances must be controlled by the Government of a country, in order to prevent attacks on the currency of the country and the manipulation of its price level for private gain. The Government is bound to protect the currency and keep the price level stable for the sake of the Common Good.

[28] Père Spicq, O.P., in his note on IIa IIae, Q.77, a.4, in the Edition published by *La Revue des Jeunes*, points out that this second part of the article is something new and unparalleled in St. Thomas's writings. It is the first time that the Angelic doctor sets out to justify commerce and trading as such. He does it discreetly but clearly and definitely. In the first part of the article he renews the condemnation of it by Aristotle, which he had accepted in *Commentary on the Politics* (Lib. I, Lect. VIII): *et ideo ista nummularia juste vituperatur, non enim ista pecuniativa est secundum naturam*, etc. In the second part, he stands out against the authority of Aristotle and justifies the commercial development of the 13th century. He takes account of the Common Good of society, which Aristotle had failed to keep before his mind in this connexion.

fallen nature. Man is a fallen being. This is clearly visible in the functioning of his passions, which he finds difficult to control. St. Thomas points out that nature imposes a certain limit on *instinctive* desires, which are always for something finite and determined, and always aim at maintaining the order required for life. We see this plainly in the case of animals. When reason, however, instead of controlling the passions, puts itself at their service, it will introduce infinity, in a certain way, into their craving for satisfaction and make them absolutely insatiable, so sacrificing the good of the whole being in a vain attempt to make the finite infinite. Reason can set up as an end what is only a means. Money and all forms of wealth are only means intended to satisfy the needs of life. If the amassing of money is made the end of commercial transactions, then "he who longs for riches can desire them, not merely up to a certain point, but he can simply aspire to be as rich as ever he can."(29) As the end is desired for its own sake and not merely to a certain degree, "he who fixes the end of life in amassing wealth will have a longing for riches *ad infinitum;* whereas a man who desires wealth just for the needs of life wants only enough to satisfy these needs."(30)

St. Thomas shows that concupiscence or desire can be infinite in two ways. He begins by distinguishing between a natural or ordered desire and an anti-natural or disordered one. The anti-natural desire is the result of the infinity introduced by reason into material longings. Then follows the text quoted: "Hence he who longs for riches can desire them not merely up to a certain point, but he can simply aspire to be as rich as ever he can." He then goes on to say that another reason can be assigned why some desires are finite, while others are infinite: "The desire of the end is always infinite, for the end is always sought after for itself (*per se*). Hence better health is more desirable and so on indefinitely. . . . The desire of that which is a means to the end is not infinite, if it is regulated by what is suitable for the attainment of the end. So the man for whom money has become an end, has an insatiable desire for it, whereas the man who desires money in view of the needs of life desires sufficient for his needs, but not beyond. And the same holds for the desire of other things."(31)

Commercial operations must always be examined in the light of the principle set forth by St. Thomas in his Commentary on Aristotle's Politics. "The longing to attain a legitimate end is without limit, whereas the desire of what is a means towards the end is not limitless, but is measured and determined in view of

(29) Ia IIae, Q.30, a.4, c. "The universal which reason grasps is in a certain way infinite, inasmuch as it contains potentially an infinite number of singulars or individuals" (Ibid., ad 2).

(30) Ibid.

(31) Cf. *Comment. in Polit.*, Lib. I, cap. 6.

the end. Thus a doctor's desire to heal his patient is limitless; he does not, however, give the greatest possible quantity of medicine, but measures the dose according to the requirements of the case, in view of the patient's complete return to health."(32) The desire of gain is the desire of what is by nature a means. It must not be erected into an end, for that is disorder.

Money or token wealth, it cannot be too often repeated, is meant to be subservient to the development of human personality through Our Lord Jesus Christ, in accordance with social or legal and commutative justice. If it becomes the end, it simply means that man is pandering to his *individuality*, in other words, he is becoming the slave of his passions instead of developing his *personality*. The appetite of matter is always for other forms, irrespective of their intrinsic power to elevate; it is a desire for "otherness" as such, for what is new or the latest fashion, but not necessarily for what is better or nobler. This disordered desire for money as an end is the root-cause of the furious rhythm of modern life. "The desire for natural riches is not unlimited, because they suffice for nature in a certain measure. But the desire for artificial wealth is unlimited, for it is the slave of disordered concupiscence."(33)

In addition to the two ways of dealing in money already mentioned, St. Thomas refers to a third form. This mode of dealing in money is called usury, by which money begets money. This, he says, is most justifiably condemned and held in detestation, for it is in the highest degree contrary to nature.(34) Notice the gradation in the Angelic Doctor's appreciation of these three forms of trading in money. The first—exchanging money for things useful for human life—is natural, for in it dealing in money is subject to Economics, the science of the well-being of the household or family. The second—exchanging money for money—is very liable to perversion, for it can easily become the slave of disordered self-seeking and thus be turned against right order. A very great deal of what is termed speculation in modern times, if not all, is a perversion of this second mode of making money. Those who

(32) *Comment. in Polit.*, Lib. 1, Lect. VIII.

(33) Ia IIae, Q.2, a.I, ad 3.

St. Thomas More alludes to this folly in his own inimitable fashion: "And of a truth while a man desireth riches not for any good godly purpose but for only worldly wealth, it must needs be that he shall have little conscience in the getting; but by all evil ways that he can invent shall labour to get them and then shall he either niggardly heap them up together (which is as you wot well damnable) or wastefully misspend them about worldly pomp, pride and flattery with occasion of many sins more. And that is yet much *more damnable*" (*The Third Book of Comfort against Tribulation*, by St. Thomas More, Chap. XII).

(34) "Maxime praeter naturam" (*Comment. in Pol.*, Lib. I, Lect. VIII)

engage in it pursue merely unlimited personal gain instead of trying to advance the Common Good by facilitating the production and distribution of what people need.[35] It is also true that this second mode of dealing in money can render service to society by aiding States and families to procure that sufficiency of material goods required for the virtuous life of their members. This is especially the case, for example, where the ideal of self-sufficiency, so much insisted upon by St. Thomas in his treatise on Government, cannot be attained by a State.[36] Accordingly, this second mode, given certain conditions, can be quite legitimate. The third mode, however, can never be lawful. This method of trafficking in money, namely, breeding money by means of money, we must now examine, in order to see clearly what St. Thomas means by *usury*.

USURY.

St. Thomas's treatise *On Evil* (*De Malo*) is well calculated to bring home to all the nature of usury. "Aristotle," he writes, "distinguishes between the two uses to which a thing may be put. There is, first of all, the principal or special use for which the object is destined and then the secondary or general use. Thus the principal use of footwear is to protect the feet, whereas the secondary use is to serve as an exchange-medium. In the case of money, it is the other way round, for its principal use is to serve as an exchange-medium, and it is for this purpose that it has been invented; its secondary uses are manifold, for it may, for example, be deposited as a pledge for something or put up for show. Whatever is exchanged for something else may be said to be used in such a way that the substance of the object exchanged is destroyed, in the sense that it is lost for him who has passed it to the other. That is the reason why a person who gives his money to another in exchange for something, so employing the money according to its proper and principal use, and who wants to get in return for it something over and above the capital (*aliud extra sortem*), sins against justice. If, however, the owner of a sum of money remits it to another for some other usage in which the money is not destroyed (in the sense that it has not ceased to be the property of the first owner), it is then assimilated

(35) The *finis operis*, to use the scholastic term, that is, the gain or profit (lucrum tamen quod est negotiationis finis), is also the *finis operantis*. The *finis operantis* should be the Common Good (. . . . *cum aliquis negotiationi intendit propter publicam utilitatem*). Cf. IIa IIae, Q.77, a.4, with Commentary of Père Spicq, O.P., in the Edition of *La Revue des Jeunes*.

(36) *De Regimine Principum*, Book II, Chapter III. We shall treat of this later.

to the other things which are not consumed by being used but can be legitimately hired out for a time or let on lease."[37]

St. Thomas applies this distinction between the principal and the secondary use to the case of money in the *Summa Theologica*.[38] He points out that in the *primary* or principal use of money, the use of it is inseparable from the proprietorship or ownership of it, so it would be unjust to sell the two separately and to demand something over and above the substance of the money, for the use of it, since the primary use of it cannot be distinguished from the substance of the money. When money is employed in exchange, the ownership of it is *given away* by that very fact, and therefore no other compensation can be allowed in justice for money thus exchanged, except the strict equivalent of the sum handed over.[39] In its first or primary use, money is destroyed—in the sense that it no longer belongs to the person who lends it. Therefore he who demands something simply for lending money, asks something for the use of money which does not belong to him. He wants something for nothing. This is against the natural law,[40] and, of course, it is also forbidden by ecclesiastical law.[41] Money (in its primary use) is like wine or wheat —a fungible thing, as it is technically called—for in repayment the individual object is a matter of indifference, provided the quantity and quality be satisfactory.

"Money," again writes St. Thomas, "has, according to Aristotle (*Ethic.*, Lib. V, Cap. 5; *Polit.*, Lib. 1, Cap. 3), been invented principally in order to facilitate the process of exchange. Accordingly, its special and distinctive end is to be consumed, that is to say, expended, as is the case in buying and selling. On this account it is in itself unjust to receive payment for the use of money which has, through a loan, become the property of another. This is what

(37) *De Malo*, Q.13, a.4, sol. 15.

(38) IIa IIae, Q.78, a.1; a.2, ad 5.

(39) Cf. *Usury sub Judice*, by Rev. J. B. McLaughlin, O.S.B., in *The Clergy Review*, January, 1935. This article is an excellent exposition of the Church's teaching and of the doctrine of St. Thomas. It is in perfect agreement with the conclusions of Père Spicq, O.P., in his notes on IIa IIae, Q.78, in the Edition of *La Revue des Jeunes*.

(40) See Merkelbach, O.P., *Summa Theologiae Moralis*, vol. II, no. 573. Noldin, S.J., *De Praeceptis*, no. 577, shows clearly how usury is against the natural law, and answers objections that might be made to this teaching.

(41) *Codex Juris Canonici*, Can. 1543. "If a fungible thing is given to someone to be his, and he is to return the like quantity of the same goods later on, no profit can be taken by reason of this contract." Fungible things are those of which one may be freely used instead of the other in paying debts or making restitution. The individual object in such cases is a matter of indifference provided the quantity and the quality be satisfactory, for example, wine, wheat, money. A fungible thing, of course, has an existence independent of lender and borrower.

is called usury.[42] And one is obliged to restore to its owner whatever has been received in usury, just as in the case of other goods unjustly acquired."[43]

Usury is, therefore, profit that is unjustly received from a loan (*mutuum*); it consists in taking something simply for the act of lending. Pope Benedict XIV condemned the taking of interest even on a productive loan, declaring: "(1) that kind of sin, which is called usury, and which has its proper seat and place in the contract of loan (*mutuum*), consists in this, that anyone should, on the ground of the loan itself, which from its nature demands that only so much be repaid as was received, insist on getting back more than [the borrower] received, and so contend that, in consideration of the loan itself, a certain gain is due to him, over and above the principal. Accordingly, all gain of this sort, which exceeds the principal, is illicit and usurious.

"(2) Nor may anybody for the sake of exonerating himself from that guilt, avail himself of the pretext, that the gain itself was not exorbitant and excessive but moderate, not great but very small; or that the person from whom he demanded that gain solely by reason of the loan, was not poor but rich, or *that he did not propose to allow the borrowed sum to lie idle, but intended to invest it most profitably, in order to increase his wealth or to purchase new estates, or to conduct gainful enterprises.*"[44]

The distinction between productive and non-productive loans was introduced by Calvin, who was the first to break openly with the Catholic Church's laws against usury. Calvin, followed in this by the jurisconsult, Dumoulin, allowed usury in the case of a productive loan.[45] For St. Thomas, money is not productive as such (*formaliter*), but it is so *virtually*. The mastery over nature which man has acquired in modern times enables this *virtus* or power to be readily actualized.[46]

[42] This is usury in the technical sense. The word is also used to designate an exorbitant rate of interest, even though there may be an extrinsic title. "Whatever is taken beyond what an extrinsic title allows seems to be taken simply on account of the loan itself." Cf Merkelbach, op. cit., no. 572.

[43] IIa IIae. Q.78, a.1. With regard to the comparison between this text of the Summa and III Sent., dist. 37, q. 1, art. 61, cf. Père Spicq, O.P., op. cit., p. 475.

[44] Encyclical Letter, *Vix pervenit* (1745). A decree of the Holy Office (29th July, 1836), approved by Pope Gregory XVI, declared that this Letter, originally sent only to the Bishops of Italy, was binding on the Universal Church.

Cf. Père Spicq, O.P., op. cit., p. 478, and *L'Encyclique "Vix Pervenit,"* by l'Abbé Tiberghien, p. 29.

[45] Cf. article by Rev. G. B. O'Toole in *Catholic Worker* (U.S.A.); Père Spicq, O.P., op. cit., p. 467.

[46] "Qui habet pecuniam . . . habet lucrum in virtute" (Ia IIae, Q. 82, a.4, sol. 1-2). Cf. Père Spicq, op. cit., pp. 350, 479, 483.

Accordingly, for St. Thomas, it is usurious and, as such, forbidden by the seventh commandment, to sell money with the agreement that a larger quantity of money shall be returned for it. "Money," he says, "may not be sold for a sum exceeding that handed over."(47) "The usurer wishes in a single transaction to exchange £100 for £105. This is the wrongness that the Church has seen to be forbidden by God's natural law of justice. Is it a single transaction? Yes. Just as buying goods and paying money for them months after is a single exchange, so borrowing and paying is a single exchange; and in both transactions, equal must be exchanged for equal."(48)

Then again, money by its nature is meant to facilitate exchanges of goods in view of the development of personality through ordered human living. It is by nature a means not an end. Now, in the transactions we have characterized as usurious, money from being a means is transformed into an end. The multiplication of operations thus perverted and disordered cannot but be fraught with disaster for society. "What is most disconcerting for the author of the Politics [Aristotle] in such transactions is probably not what has been so often said, namely, that money should beget progeny, but that token wealth which is destined to aid us to satisfy our material needs should become an end, so that it is no longer a means but the object towards which all striving is directed. This is for him something anti-natural and absurd. This perversion is all the more menacing, because of the readiness with which exchanges can be multiplied by means of money and also because of the temptation to which it gives rise to go on making additional profits with the money one has already amassed."(49)

There may, however, be a legitimate reason for receiving profit on the occasion of making a loan, because of some incidental cost to the lender—loss, expense, labour, risk, etc. These are called *extrinsic titles*. They are "some circumstances, external to the intrinsic nature of the loan-contract, separate considerations, that entitle the lender to charge interest on other grounds than the loan itself. Among these extrinsic considerations or titles are especially the following: (1) Resulting loss to the lender, who for this reason is entitled to indemnify himself [*damnum emergens*];

(47) "Ad quartum dicendum quod pecunia non potest vendi pro pecunia ampliori quam sit quantitas pecuniae mutuatae, quae restituenda est" (IIa IIae, Q.78, a.2, ad 1).

(48) Article by Father McLaughlin, O.S.B., p. 21. With regard to the question of the lapse of time, cf. notes by Père Spicq in the Edition of *La Revue des Jeunes*, p. 464.

(49) *Le Traité "de Usura" de Robert de Courçon*, pp. vi-vii, by G. Lefèvre.

(2) Gain given up by the lender [*lucrum cessans*];[49a] (3) Risk of losing the whole or part of his principal [*periculum sortis*]; (4) Liability to a penalty or forfeit imposed for deferring payment of the loan beyond the time agreed upon [*poena conventionalis*]."[50] Moral theologians usually add as another extrinsic title that of the civil law (*lex civilis* or *praemium legale*).

When money is used in its *secondary* use, where the ownership of the money is retained for the purpose of trade or investment (*locatio*), the owner has a right to a share of the profits accruing from the business; and of course, if the enterprise results in a loss, he must bear his share. "He who entrusts a sum of money to a merchant or industrialist and forms a kind of society with him does not transfer the ownership of the money to the other, but retains it, so that he shares in the risks attached to the merchant's commercial ventures or the industrialist's business proposition. Accordingly, he will have the right to claim some of the profits resulting therefrom as they are in part due to the utilization of his property."[51]

For St. Thomas, the root difference between a non-interest-bearing or free loan (*mutuum*) and an interest-bearing investment (*locatio*) is the axiom that *a thing bears fruit for its owner* (*res fructificat domino*). Since the ownership passes to the borrower in a free loan (*mutuum*), no interest may be charged, according to the Angelic Doctor, whether the loan be for production or consumption. In an investment (*locatio*), interest may be taken, because the ownership of the money is retained by the lender.

"Thus money has two uses. In the first [the primary use], the housewife's kind of exchange, the use of the money goes with the ownership. When you give a man the use of the money, you give him the money itself. . . . In such exchanges inequality is injustice. This St. Thomas calls the proper and principal use of money, inseparable from the ownership. The trader sometimes has the use of other people's money also, and must pay a share of profits to the owner of the money. The money can fructify only for its owner. In the trader's hands, money is used as the material

[49a] Père Spicq, O.P., deals with the question of *lucrum cessans* (gain sacrificed by the lender) as an extrinsic title, on pp. 468, 469, 484.

[50] Article by Rev. G. B. O'Toole, S.T.D., in *Catholic Worker*, U.S.A.

[51] This principle governing the second use of money is expressed in the *Code of Canon Law*: "But in lending a fungible thing it is not in itself wrong to stipulate for the legal interest unless this is known to be excessive, or even for a higher interest if there be a just and adequate reason" (Canon 1543). Notice the distinction between the *giving* (or the transfer of ownership) of a fungible thing in the first part of the Canon (quoted in note 41) and the *lending* of it in the second part.

Cf. article by Rev. J. B. McLaughlin, O.S.B., p. 12; Père Spicq, op. cit., pp. 349, 350.

and the instrument by which profit is made. The use is separated from the ownership in every investment [secondary use]. It is plain that when St. Thomas was proving that the use cannot be separated from the ownership and sold separately, he meant us to notice that he was here speaking of the first use only, . . . not of the use in which the owner entrusts his money to a merchant or trader to use in his business. . . . In the first no profit can be made by either party. In the second the trader or craftsman makes profits for the owners of the money he is using. . . .

"St. Thomas points out the crucial question which decides what kind of contract is made. Who now owns the money? And the test: If the money is lost, who bears that loss? He is the owner. In a loan: here is the money, to spend as you will. That makes you the owner, for I have transferred to you my right to spend it. In an investment: here is the money, to use in your business as we arranged. That leaves me the owner. In investing money in the business of production or exchange, I entrust my money to your use in the business. Your gain is the increase of business and profit from having a larger capital with which to work. My gain is a share in the profit. And the exchange between us is that I give you a trading-use of my money: you give me a proportionate share of each year's profits when there are any."(52)

Here it is well to draw attention to a point upon which we shall have to dwell a little more at length later on. The money about which the moral theologians and canonists speak and on which they say interest may be taken is a physical commodity. Like all fungible things it has an existence independent of the lender and borrower. Interest and extrinsic titles properly apply to money so existing, but they do not properly apply to the creation of money by the bankers. When moral theologians speak of money as a fungible thing, they suppose it to have an existence independent of the lender and the borrower. When a modern banker creates a deposit in favour of a borrower, he is not lending pre-existing money. He is bringing money into existence in the act of lending. The term interest cannot properly be applied to bank-charges for the issue of bank-money. "The expression bank-interest," writes Professor O'Rahilly, "is another example of an old word masquerading in a new meaning. . . . Borrowing, too, covers: (1) the transfer of pre-existing claims legitimately earned by the holders: (2) the creation of new money-claims. . . . The Government does not and cannot borrow pre-existing money from the banks: all it can do is to pay them for creating new money."(53)

(52) Article in *The Clergy Review*, Jan. 1935, by Rev. J. B. McLaughlin, O.S.B., pp. 19, 20, 21.

(53) *Money*, pp. 102, 561, 360.

"Money, as such, apart from its material record, is something

When bankers grant loans, they bring exchange-medium into existence, they create money. They are not simply lending exchange-medium having an existence independent of them and of the borrowers.(54) The creators, at the request of or with the permission of the State, are entitled to due remuneration for the services rendered. That is not usurious. As far back as the Fifth Lateran Council, the question was settled that a charge for working expenses was not usurious nor was it an incitement to others to practise usury. Charitable funds, called *montes pietatis*, were at work, lending to the poor without interest, but making a charge to cover working expenses. Without this charge, the organizers would have had to meet the perpetual drain of working expenses and bad debts, after having had to put up the initial sum for the purpose of helping the borrowers. The Pope, Leo X, gave this decision.(55) Of course, in this case, the charge was for the working expenses involved in lending pre-existing money-claims, but the principle holds good in regard to the expenses involved in issuing or creating money and keeping accounts

THE PROPER USE OF MONEY.

Having seen the different ways of dealing in money, let us now give an outline of the function of money according to the principles of St. Thomas. According to the Angelic Doctor, money has been invented "for the convenience of exchange by serving as a measure of things saleable."(56) It is, therefore, by its nature an instrument destined to help in providing that sufficiency of goods required by families for the virtuous life of their members. This it is intended to do by facilitating production and distribution, and for that purpose acting as a stable measure of value. First of all, then, money is meant for production and distribution. It is utterly against its nature if the production and distribution of goods must conform to the exigencies of money-making instead of the other way round. Money is meant to be the servant of Economics, not the master. If it becomes the master, production

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immaterial, a moral relationship instituted by man. It is a socially recognised right-to-buy transferable from one person to another. It is issued or created as a person makes a promise or creates a contractual relationship. The State, representing the Community, issues money, which is usually recorded on bits of paper or pieces of metal, but may be recorded merely by a few figures in ink on the books of the Central Bank. The banks issue money by bank notes and still more by mere entries on their books, which we transfer to one another by cheques, that is, by directing the banker to alter his book entries." (Professor O'Rahilly in *The Standard*, April 17, 1942).

(54) With regard to creation of money or exchange-medium by bankers, cf. *Money*, pp. 80, 118, 290, 298, 477, 480, by Professor O'Rahilly.

(55) *Inter multiplices* (May 4, 1515).

(56) Ia IIae, Q.2, a.1, c.

and distribution will decay, the potentialities of the State's resources will not be realized, and family-life will suffer.

Secondly, it is the duty of the State to see that money is a stable measure of value. In other words, just as the State must maintain stable measures of weight and length, in view of commutative justice in buying and selling, so it must aim at stability of the price level, the price of a thing being the expression of its exchange-value in terms of money. "It is true," writes St. Thomas, "that it is the same with money as with other things, namely, that one does not always get what one wants for it, because it is not always endowed with the same purchasing-power, that is, it is not always of the same value. But nevertheless, matters should be so arranged that it should be steadier in value than other things. . . . As a measure used for estimating the value of other things, *money must keep the same value*, since the value of all things must be expressed in terms of money. Thus exchanges can readily take place and, as a consequence, communications between men are facilitated."(57)

Fluctuations in the price level make social life extremely difficult. St. Thomas insisted that stability of the price level should be the object of the State's unceasing vigilance, though this was more difficult of attainment in his day when the exchange medium consisted mainly of metal coins, the substance of which was available in quantities not commensurate with the rate of progress in the production of goods.(58) Of course, needless to say, the State must see to it that the manipulators of money do not get control of the government. Money is meant to be an instrument of Politics not the master of the State. If the government does not compel the bankers and money-changers to practise the virtue of social justice, namely, that justice which has for object the Common Good, the welfare of the whole nation will suffer grievously. If usury and the alteration of the price-level by alternate "boom" and "slump" are permitted to go unchecked, then the real sovereignty in the State will inevitably pass into the hands of the manipulators of money. The next stage will be a move to bring national sovereignty under the domination of some international organization subject to finance. That will make permanent and world-wide the anti-Christian perversion of order involved in the subordination of human persons to production, and of production and distribution to finance.

(57) *Comment. in Ethic.*, Lib. V, Lect. IX.

(58) Père Spicq, O.P., op. cit., p. 431, mentions the monetary reforms of St. Louis, King of France, as contemporaneous with St. Thomas's insistence on the necessity of the stability of the price level. He also alludes to the rise in prices in the second half of the 13th century, in spite of the increase in production, because silver and gold were made available in still greater abundance.

ST. THOMAS AND THE IDEAL OF NATIONAL SELF-SUFFICIENCY.

In his treatise on *the Governance of Princes*, the Angelic Doctor writes: "There are two ways in which an abundance of the things it requires can be supplied to a State. The first, which we have already mentioned, is met with where the soil is so fertile that it abundantly provides for all the needs of human life. The second is by trade, by which the necessities of life are brought to the State from different places. It is quite clear that the former means is the better. For the higher a thing is in the scale of being, the more fully self-sufficient it is, since whatever needs another's help is by that very fact shown to be defective. But that State is more fully self-sufficing which is supplied with all that it needs from its own territory, than is one which must obtain its supplies from abroad by trade. A State which has an abundance of food from its own territory is in a more dignified position than one which is supplied by merchants. It appears to be in greater security also, for the importing of supplies from abroad can be easily hindered, whether owing to the uncertain issue of wars or to the many dangers of the roads, and thus the State may be vanquished through lack of food. Again, this method is better for social morality. For the country which needs considerable imports for its support must tolerate continuous intercourse with foreigners . . . who, having been brought up under different laws and customs, behave in many ways differently from the inhabitants of the country, so that these latter are spurred on to act similarly, and social life is disturbed. Again, if the citizens devote their lives to trade, the way will be opened to many vices. For, since the aim of traders is especially to make money, familiarity with trade leads to the awakening of greed in the hearts of the citizens. The result is that everything in the State will be put up for sale, mutual confidence will be destroyed and an atmosphere favourable to deceit and fraud created. Everyone, growing careless about the Common Good, will seek only his own advantage. The cultivation of virtue will decline, since honour, the reward of virtue, will be bestowed indiscriminately upon all comers. Hence, in such a State, social morality will inevitably suffer . . . .

"Accordingly, it is better that a State should be supplied with food and whatever it needs from its own territory than that it should be completely dependent on trade. This does not mean, however, that merchants should be altogether excluded from the State, for it is not easy to find a State so well provided with all that it needs in every department that it can do without foreign trade. Then, in addition, many of the inhabitants would lose heavily, if their surplus could not be marketed elsewhere by

traders. Hence a well-balanced State will have recourse to trade and traders in moderate fashion."(59)

Legitimate trading, then, is meant to be carried on with a view to supplementing the native resources of a country. Much of our modern trade is the result of the desire to get interest from weaker nations, by compelling them to accept loans from and buy the goods of the lending country. A modern loan from a foreign country, in addition to upsetting the price-level of the borrowing country, leaves the way open to the enslavement of the inhabitants to finance. Wars are frequently brought about by the endeavour to force a people to accept a loan, that is, to purchase goods in the creditor country. "To put it quite bluntly, the purpose of wars is to compel weaker nations to take surpluses off the hands of the stronger, running up debts, if need be, in order to pay for them. Then the threat of future war is necessary to ensure that the debts and the interest on them shall not be repudiated."(60)

(59) Op. cit., Lib. II, cap. III.
(60) *The Rôle of Money*, by Frederick Soddy, p. 18.

APPENDIX.

USURY AND CONFESSORS.

In Chapter XIX, I insist upon Pope Leo XIII's teaching in *Rerum Novarum* that usury is actually being practised *under another guise* by covetous men with disastrous consequences for the economic life of nations and individuals, as it has contributed powerfully to place control in the hands of a few. I there put forward as probable an explanation of what Pope Leo XIII meant by that other form of present-day usury. With regard to this whole question, in addition to Canon 1543, the *Instruction on Usury*, sent in 1873 by the Sacred Congregation for the Propagation of the Faith, to its dependent Bishops, Vicars and Prefects Apostolic, must be borne in mind. This *Instruction* consists of copies of all the answers on the subject given by Rome since 1780, together with Pope Benedict's XIV's Encyclical, *Vix pervenit*, of 1745, and a brief summing up of the position at the time. In his able article, *Usury Sub Judice*, in *The Clergy Review* (January, 1935), the Rev. J. B. McLaughlin, O.S.B., gives an outline of this summary as follows:

I. No profit whatever can be taken from a loan (*mutuum*) merely because of the lending.

II. If there is another title, not found in the very nature of every loan, profit may be taken.

III. When the only visible title to take profit or interest on a loan is that the law of the land allows it, this title can

be taken as sufficient in practice; and confessors must not disquiet penitents about it so long as this question remains *sub judice* [undecided] and the Holy See has not explicitly decided it.(1)

IV. This tolerance cannot be invoked to cover the slightest usury exacted from the poor; nor excessive rates beyond the limits of natural justice.

V. "Excessive" rates cannot be defined by a general figure, since in each case we must consider each and every circumstance of place, person, and time.

Father McLaughlin then adds the following interesting comments: "So the problem of usury is still *sub judice*, and has been for centuries. In the series of answers, the warning constantly recurs that penitents are not to be disquieted about taking the legal interest, provided that they are willing to obey the decision of the Holy See when it comes. And a decision has been asked for repeatedly, but Rome has steadily refused to give it. A typical answer, in 1840: As to usury in general, consult the decrees already given. As to the excessiveness of the profit, consult the Bishop, who will weigh the circumstances and the practice prevailing among conscientious men at the time of the transaction, and say what is to be done.

"The appeals for a decision arose, of course, from differences of opinion among the clergy; and Rome, as always, protected the freedom of each side to defend its own opinion on an undecided question; but not to defend extremes—that all interest is lawful, that no interest is lawful—nor to injure charity by calling the opposite opinion heretical. She also protected the freedom of the individual conscience, to take the interest which one side thought lawful. A confessor who thought it unlawful might tell penitents his private opinion, but must leave them to act on their own opinion. Similarly a confessor who saw no harm in taking interest might express his opinion and state his reasons, but must not preach them as being the teaching of the Church. For the Church has not yet spoken.

"The position, therefore, is that there is a problem of usury which troubles consciences, and the Church has not decided it. Nor will she until discussion among theologians has been deep enough and accurate enough to lay bare the dividing line between 'that fruit which is drawn from money by just right, and therefore can be kept both in law and in conscience; and that other fruit which is drawn from money wrongly, and therefore must be adjudged to be repaid, both by law and by conscience'."(2)

(1) *Donec quaestio haec sub judice pendeat, nec S. Sedes ipsam explicite definierit.*

(2) Benedict XIV, *Vix pervenit.*

CHAPTER IV.

PROGRAMME OF INTEGRAL ACCEPTANCE OF THE KINGSHIP OF CHRIST.

SOCIAL OR PRACTICAL MODERNISM.

Many acknowledge in theory the paramount Rights of God and their own corresponding duties. They know that Christ the King, by the voice of the Catholic Church, has set forth the Divine Plan embodying those rights, but in practice they act as if they had never been proclaimed. They know that they should stand for those rights as one united body under Christ their Head, but instead, they allow themselves to be pulled hither and thither by the organized naturalistic forces working against the Divine Plan for order, and they pay little or no heed to the fact that all those effects are resulting in the more widespread treatment of human beings as mere individuals, not as members of Christ. This contrast between theory and practice was deplored in striking terms by Pope Pius XI in the Encyclical Letter, *On the Peace of Christ in the Kingdom of Christ*. "How many there are," he wrote, "who accept and profess the Catholic teaching in matters regarding civil authority and the duty of obeying it, regarding the rights of property or the rights and duties of agricultural and industrial labourers, the mutual relations between States or between employers and employed, regarding the relations between the ecclesiastical and civil power, the rights of the Holy See and the Roman Pontiff, the prerogatives of Bishops, and, finally, the rights of the Creator, Redeemer and Lord, Christ Himself, over men and nations. Yet these very same men, in their writings and pronouncements and in their whole manner of life, act as if the teaching and oft-repeated precepts of the Sovereign Pontiffs, Leo XIII, Pius X and Benedict XV, had lost their efficacy or were completely out of date. In all this We recognise a kind of moral, juridical and social Modernism, and We condemn it as strongly as We do dogmatic Modernism. Those teachings and precepts to which We have referred must be insisted upon, and the ardour of faith and divine charity, which alone can secure their proper understanding and observance, must be aroused in the souls of all men. In the education of Christian Youth it is Our wish that these things

be particularly attended to, especially in the case of those who aspire to Holy Orders."[1]

Having studied the meaning of Christ's Kingship in its integrity and the correct notions of Politics and Economics, let us now see what the acceptance of the fulness of Christ's Kingship will mean in practice.

SOCIAL ACCEPTANCE OF THE DIVINE PLAN.

First of all, States and Nations are meant to acknowledge the Catholic Church as the supernatural and supranational Mystical Body of Christ and to unite with Christ as Priest in the renewal of the humble submission of Calvary in the Holy Sacrifice of the Mass. *States and Nations as such, that is, as organized developments of human life dependent on God, are bound to worship God in the way He has indicated that He wants to be worshipped.* "It is a sin for the State not to have a care for religion . . . or out of many forms of religion to adopt that one which chimes in with its fancy: for we are bound absolutely to worship God in that way which He has shown to be His Will."[2]

Pope Leo XIII in his Encyclical Letter, *On Human Liberty*, writes: "Since, then, the profession of one religion is necessary in the State, that religion must be professed which alone is true and which can be recognized without difficulty, especially in Catholic States, because the marks of truth are, as it were, engraven upon it."[3] He had previously, in the same Encyclical, stigmatized false "liberty of worship, as it is called," saying: "This kind of liberty, if considered in relation to the State, clearly implies that there is no reason why the State should offer any homage to God, or should desire any public recognition of Him; that no one form of worship is to be preferred to another, but that all stand on an equal footing, no account being taken of the religion of the people, even if they profess the Catholic Faith. . . . Justice, therefore, forbids, and reason itself forbids, the State to be godless, or to adopt a line of action which would end in godlessness—namely, ***to treat the various religions (as they call them) alike, and to bestow upon them promiscuously*** equal rights and privileges." Pope Pius XII points out that where "the divine authority and the influence of its laws are set aside, it necessarily follows that the

[1] The Modernists, condemned by Pope Pius X in the Encyclical Letter, *Pascendi* (1907), distinguished in one and the same individual between the believer and the scientist or the historic critic, and said that the critic could deny or leave out of account what the believer accepted. It was a revival in modern form of the old error of the two truths. Pope Pius XI here condemns a similar sectioning of life in practice.

[2] Cf. Pope Leo XIII's Encyclical Letter, *Immortale Dei, On the Christian Constitution of States*, already quoted in Chapter I.

[3] Encyclical Letter, *Libertas Praestantissimum*.

civil power usurps those absolute . . . rights which belong to the Creator alone."[4]

We must grasp firmly the great truth that God Himself came down into the world and elaborated a Divine Plan for mankind's ordered return to Him, through membership of His Mystical Body, the Catholic Church. When we realize that the Catholic Church is the one society divinely instituted for return to God, then we shall readily see that the order of the world demands that the State, being a creature of God, shall acknowledge the Church. Then, too, we shall have no difficulty in understanding what Pope Leo XIII says in his Encyclical Letter, *On Catholicity in the United States*: "Thanks [for the prosperous condition of Catholicity] are due to the equity of the laws which obtain in America and to the customs of your well-ordered Republic. For the Church amongst you, unopposed by the Constitution and Government of your Nation, fettered by no hostile legislation, protected against violence by the common laws and the impartiality of the tribunals, is free to live and act without hindrance. Yet, though all this is true, it would be very erroneous to draw the conclusion that in America is to be sought the type of the most desirable status of the Church, or that it would be universally lawful or expedient for the State and Church to be, as in America, *separated* and *divorced*."[5]

"That Church and State ought to be separated is an absolutely false and pernicious error. Based as it is on the principle that the State should not make profession of any religious worship, this doctrine is, first of all, a grave insult to Almighty God. For the Creator of mankind is also the Founder of human societies, and He preserves them just as He maintains individuals in existence. To give Him due honour, we owe Him then not only private veneration, but public and social worship. Besides, this thesis involves the unconcealed denial of the supernatural order. It limits the action of the State exclusively to the pursuit of public prosperity during this life, though this is only the proximate *raison d'être* of political societies. . . . Since the present temporal order of things is subordinate to the conquest of man's supreme and absolute good, eternal happiness, the civil authority ought not only not to hinder that victory but should efficaciously contribute thereto."[6]

As an example of the type of relation which should exist between Church and State, we may take the Lateran Convention: "This might well be a striking example to all," says Pope Pius XI, "of how, even in this Our own day (in which, sad to say, the absolute separation of the civil power from the Church, and in-

(4) Encyclical Letter, *Summi Pontificatus*.
(5) Encyclical Letter, *Longinque Oceani*.
(6) Encyclical Letter of Pope Pius X, *Vehementer*, 11th Feb., 1906.

deed from every religion, is so often taught), one supreme authority can be united and associated with the other without detriment to the rights and supreme power of either, thus protecting Christian parents from pernicious evils and menacing ruin."(7)

In a famous pastoral letter, Cardinal Mercier wrote as follows: "In the name of the Gospel, and in the light of the Encyclicals of the last four Popes, Gregory XVI, Pius IX, Leo XIII and Pius X, I do not hesitate to affirm that this indifference to religion, which puts on the same level the religion of divine origin and the religions invented by man, in order to include them all in the same scepticism, is the blasphemy which, far more than the sins of individuals and families, calls down God's chastisements on society."(8)

ACKNOWLEDGMENT OF THE SPIRITUAL KINGSHIP OF THE CHURCH'S RULERS.

As a consequence of the recognition of the Divine Plan, States and Nations will acknowledge the right of the Rulers of the Catholic Church, the Pope and the Bishops, as the visible representatives of the Spiritual Kingship of Christ, to decide what favours or opposes the Divine Life of Grace coming from Christ as Priest. The development of the social life of a State or of the national life of a nation is not the complete final end of the State or Nation. The complete final end of every State is the development of the national life in such wise, as not only not to hinder but to favour the Supernatural Life of its citizens. National life is thus meant to favour the living of life as members of Christ. Each nation has its own way of being Christlike, as we see in its fully representative members, its saints.

Loyalty to the Church will lead to loving acceptance of the guidance of her Rulers. Pope Leo XIII, in his Encyclical Letter, *On the Christian Constitution of States*, points out that "the Church of Christ is the true and sole teacher of virtue and guardian of morals."(9) He enlarges upon this and upon the rôle of the Pope and the Bishops as Spiritual Guides and as Rulers, in his Letter, *On the Chief Duties of Christians as Citizens*: "In defining the limits of the obedience owed to the pastors of souls, but most of all to the authority of the Roman Pontiff, it must not be supposed that it is only to be yielded in relation to dogmas of which the obstinate denial cannot be disjoined from the crime of heresy. Nay, further, it is not enough sincerely and firmly to assent to doctrines which, though not defined by any solemn pronouncement of the Church, are by her proposed to belief, as divinely revealed,

(7) Encyclical Letter, *Casti Connubii, On Christian Marriage.*
(8) *The Lesson of Events.*
(9) *Immortale Dei.*

in her common and universal teaching, and which the Vatican Council declared are to be believed with Catholic and divine faith. But this likewise must be reckoned amongst the duties of Christians, *that they allow themselves to be ruled and directed by the authority and leadership of the bishops, and above all of the Apostolic See.* . . . Wherefore, it belongs to the Pope to judge authoritatively what things the Sacred Oracles contain, as well as what doctrines are in harmony, and what in disagreement, with them; also for the same reason, to show forth what things are to be accepted as right, and what to be rejected as worthless; what it is necessary to do and what to avoid doing, in order to attain eternal salvation. For otherwise, there would be no sure interpreter of the commands of God, nor would there be any safe guide showing man the way he should live."[10]

"If the natural law," writes Pope Leo XIII, "enjoins on us to love devotedly and to defend the country in which we had birth, and in which we were brought up, so that every good citizen hesitates not to face death for his native land, very much more is it the urgent duty of Christians to be ever quickened by like feelings towards the Church. For the Church is the holy city of the living God, born of God Himself, and by Him built up and established. . . . We are bound then to love dearly the country whence we have received the means of enjoyment that this mortal life affords, but we have a much more urgent obligation to love, with ardent love, the Church to which we owe the life of the soul, a life that will endure for ever. For it is fitting to prefer the good of the soul to the well-being of the body, inasmuch as duties towards God are of a more hallowed character than those towards men. Moreover, if we would judge aright, the supernatural love for the Church and the natural love of our own country proceed from the same eternal principle, since God Himself is their author and originating cause, consequently, between the duties they respectively enjoin there can be no conflict."[11]

Pope Pius XI has the same doctrine. "The right order of Christian charity," he writes, "does not disapprove of lawful love of country, and a sentiment of justifiable nationalism; on the contrary, it controls, sanctifies, and enlivens them. If, however, egoism, abusing this love of country and exaggerating this sentiment of nationalism, insinuates itself into the relations between people and people, there is no excess that will not seem justified: and that which between individuals would be judged blameworthy by all, is now considered lawful and praiseworthy, if it is done in the name of this exaggerated nationalism. Instead of the great law of love and human brotherhood, which embraces and holds in a single family all nations and peoples with one Father

[10] *Sapientiae Christianae.*
[11] Encyclical Letter, *Sapientiae Christianae.*

who is in heaven, there enters hatred, driving all to destruction. In public life, sacred principles, the guide of all social intercourse, are trampled upon."(12)

Again the same Pontiff writes: "The Church founded by the Redeemer is one—for all peoples and nations. Beneath her vault, that like God's firmament arches over the whole earth, there is a place and home for all peoples and tongues, there is room for the development of all the particular qualities, points of excellence, missions, and callings, that God has assigned to individuals and peoples."(13)

The duty of Catholics to their native country is not merely a *negative* one, namely the avoidance of exaggerated nationalism, which is one of the consequences of the revolt against the Divine Plan for order. Catholics must *positively* love their native land and must strive to defend it not only against external enemies, but also against the naturalistic forces that are striving to disrupt its internal organization.

THE DUTY OF STATES TOWARDS RELIGIOUS ORDERS AND CONGREGATIONS.

In a State fully respectful of the longing of Christ the King for the diffusion of the Divine Life of Grace, and the bringing of all men into subjection to His Sacred Royalty, the Religious Orders and Congregations of the Catholic Church will be respected and their action favoured. The Contemplative Orders discharge their function of loving and serving the Blessed Trinity, which is humanity's highest duty; the Active Orders and Congregations aim at gradually permeating Society with the idea of membership of Christ's Mystical Body. Pope Leo XIII in his Letter of Dec. 23rd, 1900, to the Cardinal Archbishop of Paris, points out the origin and object of the Religious Orders. "The Religious Orders, as every one knows," writes the learned Pontiff, "have their origin and the reason of their existence in those sublime evangelical counsels which our Divine Redeemer gave to those, who, in every succeeding age, would attain to Christian perfection—to those brave and generous souls who by prayer and contemplation, by pious austerities and the observance of certain rules, endeavour to climb to the highest summits of the spiritual life. Born and cradled under the action of the Church, whose authority gives sanction to their government and administration, the Religious Orders form a chosen portion of the flock of Jesus Christ. . . . Their vows, made freely and spontaneously, . . . have ever been regarded and respected by people in every age as sacred things and

(12) Encyclical Letter, *Caritate Christi compulsi.*
(13) Encyclical Letter, *Mit brennender Sorge, On the Persecution of the Church in Germany.*

sources of the rarest virtue. Their object is twofold: first, the raising of those who take them to a higher degree of perfection: and secondly, by purifying and strengthening their souls, to prepare them for a ministry which is exercised for the everlasting salvation of their neighbour and for the alleviation of the numberless miseries of humanity. . . . Some, devoted to teaching, instruct the young in secular knowledge and the principles of religious virtue and duty, upon which public peace and the welfare of States absolutely depend. Others, consecrated to various works of charity, afford effective aid to every physical and moral misery in the numberless houses wherein they tend the sick, the infirm and the aged, the orphan, the deranged, and the incurable, without allowing the danger or unpleasantness of their work or the ingratitude they may meet with to dampen their courage or check their ardour."

The same Pontiff had previously laid down the duty of States towards the Religious Orders "which have arisen by the Church's authority and the piety of Christian men," saying: "In their religious aspect, they claim rightly to be responsible to the Church alone. The rulers of the State accordingly have no rights over them, nor can they claim any share in their control; on the contrary, it is the duty of the State to respect and cherish them, and, if need be, to defend them from attack."(14)

In a striking passage, Pope Leo XIII speaks of the ultimate reason for the persecution of religious, namely, the organized opposition to the Supernatural Life, in which secret societies play so important a part. "The sad reality," he writes, "is brought only the more vividly before men's eyes, that the true reason for which Religious are persecuted is that deep-seated hatred which the world cherishes against the Catholic Church, the City of God; that the real intention is, if possible, to nullify in society the healing action of Jesus Christ from which such beneficent results universally flow. No one is ignorant of the fact that religious of both sexes form a chosen body in the City of God; that they represent particularly the spirit and the mortification of Jesus Christ; that, by the practice of the Evangelical Counsels, they tend to carry Christian virtue to the summit of perfection and that, in a multitude of ways, they powerfully second the action of the Church. Hence it is not astonishing that to-day, as in other times, under other iniquitous forms, the City of the World rises against them, and chiefly those men who, by a sacrilegious compact, are most intimately united and most servilely bound to him who is Prince of this world."(15)

(14) Encyclical Letter, *Rerum Novarum*.

(15) Letter to the Superiors of the Religious Orders and Institutes of France. June 29th, 1901.

THE DUTY OF STATES WITH REGARD TO SECRET SOCIETIES

What then should be the attitude of fully ordered States to secret societies, and particularly to Freemasonry? It should be one of uncompromising opposition. To enter a society, in which men surrender their wills blindly and unreservedly to the heads of the society, in other words, *to profess unqualified obedience to them, is an immoral act, contrary to man's God-given rational nature.* Men thereby implicitly declare that they are ready to carry out unquestioningly whatever their leaders enjoin, no matter what may be its relation to the moral law. Such an act is more irrational still if the leaders are unknown, and matters are still worse if an oath is taken to maintain secrecy about the proceedings of the society and to obey those unknown leaders. "No man has a right to put himself under the command of another without the reserve of his own conscience and of the moral law. . . . A man who takes an unconditional oath in a secret society may never be told to do anything wrong. That is not the point. By such an oath he binds himself to do anything without reserve, whether it be right or wrong. . . ."[16] There is no parallel between an oath taken in a secret society and the vows taken by religious. "The vow of obedience in Religious Orders is in no sense a blind or unreserved vow. It is a vow taken with vision and reserve. It is a vow to obey on condition that what is commanded is according to the Constitutions of the Order, all of which must be explained to the Novice before he is allowed to pronounce his vows. Hence the vow of obedience in a Religious Order applies only to actions in which there is no sin. A member of a Religious Order, if ordered to go against the ordinary laws of morality, to tell a lie, for instance, would not only not be bound to obey, but would be bound *not to obey.*"[17] Moreover, the Constitutions of every Religious Order and Congregation are guaranteed by the Church in the name of Christ the King.

The faithful of the Catholic Church are forbidden under pain of excommunication to become members of the Masonic Society or similar associations plotting against the Church or the civil authorities. This excommunication is incurred *ipso facto* and absolution from it is reserved to the Holy See in simple form.[18] The faithful are gravely forbidden, though not under pain of excommunication, to become members of secret societies which oblige their associates to take an oath never to divulge the secrets of

(16) *Irish Rosary*, January, 1940, pp. 3, 4.
(17) *Ibid.*
(18) *Codex Juris Canonici*, Canon 2335.

the association and to give unqualified obedience to hidden leaders.[19]

The supreme perversion of order in this respect seems to be reached by entering the Masonic Society. It is already a revolt against Christ the King to profess blind and unqualified obedience to any body of men, but it is a still more heinous revolt against Him, when one does so by becoming a member of a society which makes open profession of naturalism. The Masonic Society not only inculcates indifference to the Divine Life of Grace, but puts itself above the Mystical Body of Christ. As there are only two camps here below, *to revolt against Christ the King is to enter* the camp of Satan.

"After the human race," writes Pope Leo XIII, "through the envious efforts of Satan, had been guilty of the unspeakable crime of turning away from God, the Creator and the Giver of heavenly blessings, it became divided into two distinct and mutually hostile camps. One of these steadily combats for truth and virtue, the other for all that is opposed to virtue and truth. The former is the Kingdom of God on earth, namely, the True Church of Jesus Christ. . . . The latter is the Kingdom of Satan, under whose sway and in whose power are all those who, following the baneful example of their leader and of our first parents, refuse to obey the divine and eternal law. . . . The two armies have always been engaged in conflict down the ages. . . . In our day, however, the partisans of evil seem to be drawing closer together and, as a body, to be animated with extraordinary energy, under the leadership and with the assistance of the widely diffused and strongly organized association known as Freemasonry. No longer concealing their designs, with the greatest audacity they are egging one another on to attack God Himself . . .

"From the anti-social character of the errors We have mentioned, it is clear that very great dangers lie ahead for states. . . . Nay more this complete change and revolution are being deliberately planned and openly extolled by numerous allied bodies of Communists and Socialists. Now, to their plans, not only is the Masonic Sect not opposed, *but it looks upon them with the greatest favour, since its principal tenets are quite in harmony with them.* . . . Knowing these things, both princes and people would act in a manner completely in accord with prudent statesmanship and absolutely indispensable for public welfare, if, instead of uniting with the Freemasons to overthrow the Church, they joined forces with the Church to resist their attacks. . . . To your fidelity and vigilance We commend in a special manner the young, who are the hope of human society. Let their formation be the chief

[19] Cf. Prümmer, O.P., *Manuale Juris Ecclesiastici*, p. 338, where the decree of the Holy Office of May 10th, 1884, is referred to, in the case of societies forbidden but not under pain of excommunication.

object of your solicitude and let there be no limit to the zeal and watchfulness you display in order to keep young people from masters and schools where the pestilential influence of the Masonic sect is to be feared. Under your guidance, let parents, religious teachers and priests having the charge of souls, avail of every opportunity, in their explanations of Christian Doctrine, to warn their children and their pupils of the criminal nature of these societies, so that they may learn in good time to beware of the many deceitful artifices by which their recruiting-agents are accustomed to ensnare people. And those who prepare the young for the fitting reception of the Sacraments will act wisely, if they induce each and all of them to take the resolution never to enter any society without the knowledge of their parents, or the advice of their parish priest or spiritual director."[20]

"Some seem to imagine that these Papal Constitutions do not hold where the [Masonic or similar] sects are permitted by the civil powers. . . . Such subterfuges are vain, as is evident from the words of Pope Pius IX: 'It is Our wish that the Masonic Society and all associations of the same class be held as forbidden and reprobate by all the faithful of Christ to whatever condition or social standing they may belong, and in whatsoever country they may be.' . . . Consequently these associations are to be held as reprobate and forbidden, because . . . they are of their own nature unnatural and unlawful. For . . . by unnatural and treacherous means, they set up within the bosom of the State another organism completely distinct from the natural and lawful organism of the State."[21]

Pope Pius IX pointed out how opposed to the Rights of God are the so-called "liberties" of conscience and of the press: "You well know, Venerable Brethren, that there are many at the present time, who, applying to civil society the impious and absurd principle of Naturalism, as it is called, dare to proclaim that the best interests of the state and the progress of civilization absolutely demand that human society should be constituted and governed without any consideration for religion, just as if it did not exist, or at least that no distinction should be made between true and false religions. . . . Given this utterly false idea of the constitution of society, they do not hesitate to put forward the view which is not only opposed to the Catholic Church, but very pernicious for the salvation of souls, an opinion which Gregory XVI, Our Predecessor, called absurd. This is the view that liberty of conscience and of worship is the strict right of every man, a right which should be proclaimed and affirmed by law in

[20] Encyclical Letter, *Humanum genus*, April 20th, 1884.

[21] Instruction on papal condemnations of Freemasonry in *Acta Sanctae Sedis*, vol. I, quoted by Rev. E. Cahill, S.J., in *Freemasonry and the Anti-Christian Movement*, p. 225..

every properly constituted state, and that, in addition, citizens have the right to the fullest liberty, unrestrained by ecclesiastical or civil authority, of expressing and publishing, whether orally or in print or any other way, for all to hear and read, any ideas they may have. When they rashly make these statements, they do not realize or recall to mind that they are advocating a *liberty of perdition* (St. Augustine, Ep. 105)."[22]

Pope Gregory XVI spoke of the liberty of the press or of publication as "the most deadly and most execrable that can be conceived." He deplores the fact that men are to be found who hold that the "deluge of error to which this so-called liberty gives rise is abundantly compensated by the publication of an odd book in defence of truth and religion." "What sane man," he adds, "will ever dare to hold that poisons should be freely spread abroad, publicly sold and hawked about, nay even, swallowed greedily, because forsooth, there exists a remedy to which one may have recourse and which has occasionally saved from death those who have had recourse to it."[23] Again, Pope Leo XIII insists that "it is contrary to reason that error and truth should have equal rights."[24]

ACKNOWLEDGMENT OF THE DIGNITY OF CHRISTIAN MARRIAGE.

Given whole-hearted allegiance to Christ the King, States and Nations will recognize the unity and indissolubility of the marriage contract, foundation of the Christian family, which in its turn is the nucleus of society. If we seek the reason why the marriage contract is one and indissoluble, it is, in the last resort, because the union of husband and wife is meant to mirror forth to the world the union of Christ and His Mystical Body. St. Paul was called upon by God to be the Apostle of a Mystery, namely, the great mystery of Christ and the Church which is symbolically expressed in Christian marriage: "the husband is the head of the wife as Christ is the Head of the Church" (Ephesians, V, 23). As the Church can never be separated from Christ, so Christian marriage is indissoluble. Divorce is Satan's supreme effort to get human beings to deny and deride that union, but every sneer at "old-fashioned ideas" of marriage and every legislative enactment which glorifies the unmarried companion and puts her on the same level as the legitimate wife and helpmate are steps taken under his direction, consciously or unconsciously.[25]

(22) Encyclical Letter, *Quanta cura.*
(23) Encyclical Letter, *Mirari vos.*
(24) Encyclical Letter, *Libertas.*
(25) Recent war legislation in Germany and England is specially alluded to in this paragraph, written in the spring of 1940.

Innumerable are the texts in which the Sovereign Pontiffs have exalted Christian marriage. Only a few will be quoted. "Marriage," writes Pope Leo XIII, "is a sacrament, because it is a holy sign which gives grace, showing forth an image of the Mystic Nuptials of Christ with the Church. . . . Since the husband represents Christ, and since the wife represents the Church, let there always be, both in him who commands and in her who obeys, a heaven-born love guiding both in their respective duties. For the husband is the head of the wife as Christ is the Head of the Church. . . . Divorces are in the highest degree hostile to the prosperity of families and States, springing as they do from the depraved morals of the people, and, as experience shows us, opening out a way to every kind of evil-doing alike in public and in private life."(26) "If we wish," writes in his turn Pope Pius XI, "with all reverence to inquire into the intimate reason of this divine decree [of indissolubility], Venerable Brethren, we shall easily see it in the mystical signification of Christian marriage which is fully and perfectly verified in consummated marriage between Christians. For as the Apostle says in his Epistle to the Ephesians (V, 32), the marriage of Christians recalls that most perfect union which exists between Christ and the Church."(27)

Pope Pius XII depicts the happiness of truly Christian family life and deplores the ravages of divorce, in a lovely passage of his Letter to the Hierarchy of the United States in 1939: "What can there be on earth more serene and joyful than the Christian family? Taking its origin at the altar of the Lord, where love has been proclaimed a holy and indissoluble bond, the Christian family, nourished in the same love by supernal grace, is consolidated and receives increase. . . . Tranquil walls resound with no quarrelling voices nor do they witness the secret martyrdom which comes when hidden infidelity is laid bare; unquestioning trust turns aside the slings of suspicion; sorrow is assuaged and joy is heightened by mutual affection. Within those sacred precincts, children are considered not heavy burdens but sweet pledges of love: no reprehensible motive of convenience, no seeking after sterile pleasure bring about the frustration of the gift of life, nor cause to fall into disuse the sweet names of brother and sister. . . . It is also supremely necessary to see to it that the dogma of the unity and indissolubility of matrimony be known in all its religious importance, and that it is sacredly respected by those who marry. . . . Oh! If only your country had come to know from the experience of others rather than from examples at home, of the accumulation of ills which derive from the plague of divorce!"

(26) Encyclical Letter, *Arcanum Divinae* (1880).
(27) Encyclical Letter, *Casti Connubii, On Christian Marriage.*

RECOGNITION OF EDUCATION AS THE FORMATION OF MEMBERS OF CHRIST.

The Christian family is the cell prepared by God for the formation of children as members of Christ. Accordingly, where the rule of Christ the King is fully accepted, the whole educational system of the country will aim, above all, at inculcating the great reality of membership of Our Lord's Mystical Body. "The proper and immediate end of Christian education," writes Pope Pius XI, "is to co-operate with divine grace in forming the true and perfect Christian, that is, to form Christ Himself in those regenerated by Baptism, according to the emphatic expression of the Apostle: 'My little children, of whom I am in labour again, until Christ be formed in you.'[28] For the true Christian must live a supernatural life in Christ . . . and display it in all his actions 'that the life also of Jesus may be made manifest in our mortal flesh.'[29]

"The family holds directly from the Creator the mission and hence the right to educate the offspring, a right inalienable because inseparably joined to the strict obligation, a right anterior to any right whatever of civil society and of the State, and therefore inviolable on the part of any power on earth."[30] All other educators are simply co-operators and auxiliaries of the parents in the formation of Christ in children. Pope Leo XIII insists that the Rights of God impose duties on parents to educate their children properly. To these duties correspond inviolable human rights, which no power on earth can whittle down.[31] ". . . . A teacher never is and never can be a civil servant and should never regard himself or allow himself to be so regarded. Whatever authority he may possess to teach and control children and to claim their respect and obedience, comes to him from God, through the parents, and not through the State, except in so far as the State is acting on behalf of the parents."[32]

To form Jesus in the young, His Life of Grace and the Divine Plan for its communication to the world must be the central point in the teaching of every subject, as far as possible. "The mere fact that a school," writes Pope Pius XI, "gives some religious instruction (often extremely stinted) does not bring it into accord with the rights of the Church and of the Christian family, or make it a fit place for Catholic students. To be this, it is necessary that *all the teaching and the whole organization of the school, and its teachers, syllabus and text-books in every branch*, be regulated by

(28) Gal., IV, 19.
(29) II Cor., IV, 2.
(30) Encyclical Letter, *Divini Illius Magistri.*
(31) Cf. Encyclical Letter, *Officio Sanctissimo.*
(32) Pronouncement of the English Hierarchy (no. 7), Low Week, 1929.

the Christian spirit, under the direction and maternal supervision of the Church; so that Religion may be in very truth the foundation and crown of the youth's entire training; and this *in every grade of school*, not only the *elementary*, but the *intermediate* and the *higher institutions of learning* as well. To use the words of Leo XIII: 'It is necessary not only that religious instruction be given to the young at certain fixed times, but also that *every other subject taught, be permeated with Christian piety.* If this is wanting, if this sacred atmosphere does not pervade and warm the hearts of masters and scholars alike, little good can be expected from any kind of learning, and considerable harm will often be the consequence'."[33]

What a difference it would make, for example, in the teaching of History, if it were taught from God's point of view and if its theme were the acceptance and rejection by States and Nations of the Mystical Body of Christ, with an account of the consequences! Again, such points as: the lengthy naturalistic resistance of the Roman Empire to God's Plan for order by its persecution of the Mystical Body of Christ, with its own consequent inevitable exhaustion; the development of a new literature with a loftier note under the action of supernatural charity; the gradual permeation of Roman Law with the Catholic spirit, all these would be stressed in the teaching of Latin.

Particular attention would be paid to philosophy. Pope Pius XI in the Encyclical, *On the Christian Education of Youth*, from which we have been quoting, says: "The noble traditions of the past require that the youth committed to Catholic schools be fully instructed in the letters and sciences in accordance with the exigencies of the times. They also demand that the doctrine imparted be deep and solid, especially in sound philosophy. . . . In this connection, Christian teachers should keep in mind what Leo XIII says in a pithy sentence: 'Greater stress must be laid on the employment of apt and solid methods of teaching, and what is still more important, on bringing into full conformity with the Catholic faith, what is taught in literature, in the sciences, and above all in philosophy, on which depends in great part the right orientation of the other branches of knowledge.' "[34] When dealing with the restoration of Catholic philosophy, Pope Leo XIII points out that "whosoever seeks a reason for the troubles that disturb public and private life must come to the conclusion that a fruitful cause of the evils which now afflict, as well as of those which threaten us, lies in this: that false conclusions concerning divine and human things, which originated in the schools of philosophy, have crept into all the orders of the State, and have been

(33) Encyclical Letter, *Divini Illius Magistri.*
(34) Cf. Encyclical Letter, *Inscrutabili.*

accepted by the common consent of the masses." Hence, later in the same Encyclical, Pope Leo reminds the Bishops that his "first and most cherished idea is that you should all furnish to studious youth a generous and copious supply of those crystal rills of wisdom flowing in a never-ending and fertilizing stream from the fountain-head of the Angelic Doctor.

"Many are the reasons why we are so desirous of this. In the first place, since, in the tempest that is on us, the Christian faith is being constantly assailed by the machinations and craft of a certain false wisdom, *all youth*, but especially those who are the growing hope of the Church, should be nourished on the strong and robust food of doctrine, that so, mighty in strength and armed at all points, they may become capable of advancing the cause of religion with force and judgment."(35)

Thus, every boy and girl would leave school convinced of the great truth that as a member of Jesus, the whole of life with all its attitudes and decisions must be lived in subjection to Christ. They would be trained to realize that Our Lord is always seeking to speak and act through them for the furtherance of His Life throughout the whole Body and for the incorporation of those who are not yet members. They would never forget that Christ's members are not isolated units and are not meant to consider themselves as such. Catholics of all countries are meant to act as a solid phalanx for the Divine Plan for Supernatural Life. "Above the brotherhood of humanity and of fatherland," said Pope Pius XI in a text already quoted, "there is the infinitely more sacred and more precious brotherhood of the Mystical Body of Christ." That bond transcends class and frontier. Catholic Youth should also come forth from school into the world with a clear vision of the fact that, if they do not mould the social organization of the world, political and economic, so as to have the supernatural spirit of the Mystical Body prevail, the world will be moulded by the organized forces striving for the elimination of Supernatural Life and for the spread of Naturalism.

SOLIDARITY OF THE MYSTICAL BODY REFLECTED IN ECONOMIC ORGANIZATION.

Where the Divine Plan for order is accepted, the supernatural union of the Mystical Body will be reflected, not only in the way that masters and servants, employers and employed treat one another, but also in the organization of the production, distribution and exchange of the material goods of which, as we have seen, a sufficiency is normally required for the development of

(35) Encyclical Letter, *Aeterni Patris*.

human personality.[36] In order that those material goods which are destined for the use of the human race, may serve their end in orderly fashion and be available in greater abundance, and that peaceful conditions favourable to the development of human personality may prevail, private ownership of productive wealth must be favoured and safeguarded.[37] Pope Leo XIII insists that "the great labour question cannot be solved save by assuming as a principle that private ownership must be held sacred and inviolable. The law, therefore, should favour ownership, and its policy should be to induce as many as possible of the humbler class to become owners. Many excellent results will follow from this: and first of all, property will certainly become equitably divided. . . . A further consequence will be in the greater abundance of the fruits of the earth . . . and a third advantage would spring from this: men would cleave to the country in which they were born."[38]

Pope Leo XIII emphasized two other very important points. The first is that the diffusion of property and the holding of it should not be made difficult by taxation. "The State," he says, "would be unjust and cruel if under the name of taxation it were to deprive the private owner of more than is fitting."[39] Taxation is the chief means, according to the Fabian (Socialist) Society Tract No. 127, "to make private enterprise throw up the sponge and quit." The second is that holding of even a little property favours independence and guards the weaker and poorer members of the community from a state of complete subjection to greedy speculators and heartless manipulators of money. "The first concern of all," he writes, "is to save the poor workers from the cruelty of greedy speculators, who use human beings as mere instruments of money-making."[40]

Pope Pius XI lays down the same principles, dwelling even more at length upon the evils resulting from the control of credit by a (relatively) few private individuals, as we shall see later. "'The right to possess private property,' writes Pope Leo XIII in *Rerum Novarum*, 'is derived from nature, not from man; and the State has by no means the right to abolish it, but only to

(36) "The enjoyment of the good things of the earth and the lawful pleasures attached to their use may even serve to increase virtue and to recompense it . . . God is the author of nature and of grace. He does not wish one to be an obstacle to the other" (Leo XIII, *Supremi Apostolatus*, Sept. 1, 1883).

(37) IIa IIae, Q.66, a.2. Cf. *De Principiis Functionis Socialis Proprietatis Privatae*, by P. J. Perez Garcia, O.P., pp. 76, 77.

(38) Encyclical Letter, *Rerum Novarum, On the Condition of the Working Classes.*

(39) Ibid.

(40) Encyclical Letter, *Rerum Novarum, On the Condition of the Working Classes.*

control its use and bring it into harmony with the interests of the public good.' However, when the civil authority adjusts ownership to meet the needs of the public good, it acts not as an enemy but as the friend of private owners. . . . There is a double danger to be avoided. On the one hand, if the social and public aspect of ownership be denied or minimized, the logical consequence is 'individualism,' as it is called; on the other hand, the rejection or diminution of its private and individual character necessarily leads to some form of 'collectivism.' "[41]

The solidarity of the members of Christ will show itself in the formation of Guilds or Vocational Groups, for production, distribution and exchange.[42] The Guilds of the Middle Ages prevented the development of the satanic spirit of the class-war as well as the uprise of the evils due to unchecked competition and ruthless individualism. They helped to maintain the sane orientation of social and economic life, according to which, money is for production and production is for the development of the human personality of members of families. The duty incumbent on employers and employees to respect one another as human persons and fellow-members of Christ's Mystical Body, the duty of property-owners to keep primarily in view the Common Good by the observance of social justice, and the duty of all citizens to respect property, all these the Guilds inculcated. Pope Leo XIII deplores their suppression in the Encyclical, *Rerum Novarum*, and longs for their return in a form adapted to modern conditions: "The ancient workingmen's guilds," he writes, "were abolished in the last century, and no other organization took their place. Public institutions and the very laws have set aside the ancient religion. Hence by degrees it has come to pass that workingmen have been surrendered, all isolated and helpless, to the hard-heartedness of employers and the greed of unchecked competition. . . . The most important of all [associations and organizations for the return of social justice] are workingmen's unions, for these virtually include all the rest. History attests what excellent results were brought about by the artificers' guilds of olden times. They were the means of affording not only many advantages to the workmen themselves, but in no small degree of promoting the advancement of art, as numerous monuments remain to bear witness. Such unions should be adapted to the requirements of this our age."[43]

[41] Encyclical Letter, *Quadragesimo Anno, On the Social Order.*

[42] In an excellent pamphlet, *The Religious Gilds and their Suppression*, by Olga Hartley (English C.T.S.), it is stated that "the word 'Gild' is the Anglo-Saxon word meaning 'payment.' The spelling 'Guild,' though common, is incorrect."

[43] Pope Leo XIII was referring to the suppression of the Guilds (*Les Corporations Ouvrières*) in France and elsewhere at the French

Pope Pius XI insists upon the duty of States to re-establish vocational groups. "On account of the evil of individualism," he writes, "things have come to such a pass that the highly developed social life, which once flourished in a variety of prosperous institutions organically linked with each other, has been damaged and all but ruined, leaving thus virtually only individuals and the State. . . . Now this is the primary duty of the State and of all good citizens, to abolish conflict between classes with divergent interests, and so foster and promote harmony between the various ranks of society. The aim of social legislation must therefore be the re-establishment of vocational groups. Society to-day still remains in a strained and therefore unstable and uncertain state, being founded on classes with contradictory interests and hence opposed to each other, and consequently prone to enmity and strife. . . . The demand and supply of labour divide men on the labour-market into two classes, as into two camps, and the bargaining between these parties transforms this labour-market into an arena where the two armies are engaged in combat. . . .

"There cannot be question of any perfect cure, except this opposition be done away with, and well-ordered members of the social body come into being anew, vocational groups namely, binding men together not according to the position they occupy

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Revolution. The Guilds were suppressed in England at the so-called Reformation. "There seems to be a curious conspiracy of silence about the suppression and spoliation of the English gilds in the official Protestant histories of the Reformation. Historians have plenty to say about the suppression of the convents and monastic institutions; the destruction of the gilds is not mentioned, but neither is their existence. John Richard Green in his *Short History of the English People* does mention the existence of Gilds, when he is writing of the Middle Ages: he says not a word about the wicked and wanton rapacity that suppressed them when he writes of the Reformation. . . . If the case for the suppression of the convents and monasteries was false and feeble, there was no case at all for suppressing the gilds, and, to do Henry VIII justice, he did not attempt to make out a case: he coolly said he needed their money. The Act of 37 Henry VIII, passed in 1545, stated that the confiscation of public property it authorized was necessary 'for the maintenance of the present war' and into one group to be robbed went 'colleges, free chapels, chantries, hospitals, fraternities, brotherhoods, and guyldes.' The Act of Edward VI, C. 14, devised by Somerset, was rather more cunning. It attacked the doctrine of Purgatory, pleading that the Gilds' benefactors were burdened with the 'superstitious use' of prayers and Masses for the souls of the dead. To camouflage the fact that he was plundering public property, Somerset inserted a hint of Grammar schools into his act of spoliation. . . . . There were already Grammar schools, some of them actually supported by the Gilds . . . . the ruffians who devised this wholesale robbery [Somerset and the other courtiers] gorged themselves on the plunder" (*The Religious Gilds and their Suppression*, by Olga Hartley, pp. 19, 20). Cf. *The Workingmen's Guilds of the Middle Ages*, by the present writer (The Forum Press, Cork).

in the labour-market, but according to the diverse functions which they exercise in society. . . . These groups, in a true sense autonomous, are considered by many to be, if not essential to civil society, at least its natural and spontaneous development. . . . In these associations the common interests of the whole group must predominate; and among these interests the most important is the directing of the activities of the group to the common good. . . . It is hardly necessary to note that what Leo XIII taught concerning the form of political government, can, in due measure, be applied also to vocational groups. Here too, men may choose whatever form they please, provided that both justice and the common good be taken into account."(44) Accordingly, in order to maintain that healthy family life which is indispensable to the well-being of the State, vocational groups must be revived.

MONEY IS AN INSTRUMENT OF ECONOMICS.

The Divine Plan for order calls for a monetary system so organized as to facilitate the production and exchange of material goods in view of the virtuous life of members of Christ in happy families. Money is for the production, distribution and exchange of material goods, and the production, distribution and exchange of material goods are meant to favour the development of human personality in Christ. There is an anti-Christian as well as an anti-natural perversion in the existing reversal of order by the subordination of human persons to production and of production and distribution to finance How has this perversion of order been brought about?

To keep money, which, as we have seen, is meant to be an instrument of economics, in its proper place in social organization, two things should be the object of the strictest vigilance on the part of the authorities of the State. The first is the prevention of usury. The second is to watch over the function of money as a stable measure of exchange. The prevalence of usury and violent fluctuations in the general price level of a country have disastrous repercussions on human personality, family-life and private ownership, and finally lead to the domination of those who manipulate the exchange-medium and to terrible international struggles. The uprise of Liberalism consequent on the rending of the Catholic unity of Europe in the 16th century, together with the development of the modern system of money-creation and manipulation of general price levels, have led, not only to the concentration of property in relatively few hands, but also to the control of those few and of the State itself by the moneyed interests.

(44) Encyclical Letter, *Quadragesimo Anno, On the Social Order.* The Encyclical Letter of Leo XIII to which Pius XI refers is *Immortale Dei, On the Christian Constitution of States.*

WHAT IS MEANT BY LIBERALISM?

Liberalism does not consist merely in withdrawing the creation and manipulation of money from subordination to politics but in the further step of withdrawing both politics and finance from subjection to the moral law, natural and revealed, binding on members of Christ.(45) Perhaps we may best describe Liberalism by saying that it consists in erecting some particular section or aspect of human activity, economic or political, into a separate domain with its own autonomous end completely independent of the final end of man as a member of Christ. The great liberalistic principle of the orthodox English and French political economists, Adam Smith, Malthus, Ricardo, Stuart Mill, Bastiat, Quesnay and the Physiocrats, was that economic affairs, including, of course, the manipulation of money or exchange-medium, were governed by physical laws of nature, which no political law should attempt to regulate in view of favouring membership of Christ. "At the time when the new social order was beginning," wrote Pope Pius XI, "the doctrines of rationalism had already taken firm hold of large numbers, and an economic science alien to the true moral law had soon arisen, whence it followed that free rein was given to human avarice."(46) Liberalism is rationalism applied to politics and finance.

We need not be surprised then that usury has come back in another form. In the Encyclical Letter, *Rerum Novarum*, Pope Leo XIII, immediately after having deplored the suppression of the guilds, goes on to say: "Public institutions and the very laws

(45) Historically, the refusal to accept the due subordination of politics to the order established by Christ has been followed by the withdrawal of money-manipulation from due subordination to politics. Fallen man cannot maintain the rational order of life except by accepting due subordination to God through our Lord Jesus Christ.

(46) Encyclical Letter, *Quadragesimo Anno*, *On the Social Order*. All the above-mentioned economists were influenced by John Locke's Nominalism and Liberalism, of which the foundations are laid in his *Essay Concerning Human Understanding*. That work as well as Mill's *Principles of Political Economy* are on the Index.

"What *Naturalists* or *Rationalists* aim at in *philosophy*, that the supporters of *Liberalism*, carrying out the principles laid down by Naturalism, are attempting in the domain of morality and politics. The fundamental doctrine of *Rationalism* is the supremacy of the human reason, which, refusing due submission to the divine and eternal reason, proclaims its own independence and constitutes itself the supreme principle and source and judge of truth. Hence these followers of Liberalism deny the existence of any divine authority to which obedience is due, and proclaim that every man is the law to himself; from which arises that ethical system which they style *independent morality*, and which, under the guise of liberty, exonerates man from any obedience to the commands of God, and substitutes a boundless licence" (Pope Leo XIII, Encyclical Letter, *Libertas*, *On Human Liberty*).

have set aside the ancient religion. Hence by degrees it has come to pass that workingmen have been surrendered, all isolated and helpless, to the hardheartedness of employers and the greed of unchecked competition. The mischief has been increased by rapacious usury, which, although more than once condemned by the Church, is nevertheless, under a different guise, but with the like injustice, still practised by covetous and grasping men. To this must be added the uprise of powerful monopolies controlling enterprises worked by contract and all branches of commerce; so that a small number of very rich men have been able to lay upon the teeming masses of the labouring poor a yoke little better than slavery itself."(47)

Fluctuations in the price-levels of countries have been far more violent since the development of modern banking than before it. A few extracts from the excellent pamphlet by A. N. Field, *The Untaught History of Money*, will illustrate the point in the case of Great Britain. "Up to round about 1660 all money transactions in England," he writes, "were effected by handing over coin. After that date banking began, and cheques and bank-notes came into use, and what is known as bank credit began to prevail. The distinguishing feature of the earlier period, when all money business was done, with the King's money and none at all with bank money, was the great stability of prices. There was one notorious money juggle in this earlier period, when Henry VIII in 1542 debased the coinage by alloy. As a result prices rose by 20 to 25 per cent in five years, and by 1551 a pound would buy only about half of what it bought nine years before. . . . The absence of slumps and booms, every few years, such as we now know, was not due to any superior merit in metal coins over paper money, but simply to the fact that it was the constant care of the Crown to maintain a sufficient quantity of money in circulation for the people's needs. There were very stringents laws against the export of coin. . . .

"After 1650 banking and bank credit came into the picture, and the price-level jumps from 180 to about 320 in 1750 shooting up in the next fifty years to about 560. A later price-level chart at hand, covering the period from 1780 to 1932 (and taking prices in 1913 as 100), shows a continuous series of enormous fluctuations throughout. . . . By 1913 the level has crept up to 100 again. Then after the Great War it soars to 225 in 1920: drops bang down to about 100 in the next year, runs along around this

(47) Pope Leo XIII then speaks of the Socialist and Collectivist reaction to the abuse of private property. This movement, as we shall see later, is under the control of naturalistic supranational organizations, and thus, by its opposition to Christ the King and the supernatural Divine Plan for order, is dragging the workingman down to a state worse than the slavery from which Our Divine Lord freed him.

figure for a few years and then in 1930 is away on a slide down in the world depression to 66 in 1932, the lowest point in a century and a half. . . . After the bankers were in their stride, British history is one long procession of the most violent monetary fluctuations, with incessant disturbance of prices, and ruinous results. . . . That is the difference between having the Crown control money to preserve justice, and having private bankers control it for their own selfish advantage at the expense of the nation."

Rapid fluctuations in the price-level are disastrous in their effects especially on smaller businesses. The rise of prices swindles all creditors for the benefit of debtors. All contracts for future periodic payments for services, such as wages, salaries, interest, and rents, and those fixed by law or custom such as transport fares, postal services, and professional fees, are vitiated, with consequent loss to those who receive money. The fall of prices by the calling in of loans and the restriction of credit swindles all debtors for the benefit of creditors. It results in bankruptcies and foreclosures, unemployment, and then concentration of wealth in the hands of a few, who are the real controlling power in the State. [48]

In the Encyclical Letter, *Quadragesimo Anno*, Pope Pius XI speaks at some length of the terrible power wielded in our days by those who control finance and then goes on to depict the evils resulting from this disorder. "In the first place, then, it is patent that in our days not alone is wealth accumulated, but immense power and despotic economic domination is concentrated in the hands of a few, and that those few are frequently not the owners, but only the trustees and directors of invested funds, who administer them at their own good pleasure. This power becomes particularly irresistible when exercised by those who, because they hold and control money, are able also to govern credit and determine its allotment, for that reason supplying, so to speak, the life-blood to the entire economic body, and

(48) "As one well-known writer on these subjects has pointed out, the money factor is like the tides of the ocean, and commodity demand-and-supply factor is like the waves of the sea. . . . The tides are the big factor determining the level of the water, and the waves a comparatively small factor even in the greatest storm. The money-factor is like the tides, and is the principal thing in determining the price-level" (*The Truth About New Zealand*, by A. N. Field, p. 134). Cf. *The Rôle of Money*, by Professor Soddy, pp. 71-75.

"A proper proportion between different wages is also a matter of importance, and with this is intimately connected a proper proportion between the prices obtained for the products of the various economic groups, agricultural, industrial, and so forth. Where this harmonious proportion is kept, men's various economic activities combine and unite into a single organism and become members of a common body, lending each other mutual help and service" (Encyclical Letter, *Quadragesimo Anno*).

grasping, as it were, in their hands the very soul of production, so that no one dare breathe against their will. This accumulation of power, the characteristic note of the modern economic order, is a natural result of limitless free competition, which permits the survival of those only who are the strongest, which often means those who fight most relentlessly, who pay least heed to the dictates of conscience. This concentration of power has led to a threefold struggle for domination.

"First, there is the struggle for dictatorship in the economic sphere itself; then the fierce battle to acquire control of the State, so that its resources and authority may be abused in the economic struggle; finally, the clash between States themselves. . . . Unbridled ambition for domination has succeeded the desire for gain; the whole economic life has become hard, cruel, and relentless in a ghastly measure. . . . The State . . . has become a slave bound over to the service of human passion and greed. *As regards the relations of peoples among themselves a double stream has issued forth from this one fountain-head; on the one hand, economic Nationalism or even economic Imperialism; on the other, a not less noxious and detestable Internationalism or international Imperialism in financial affairs, which holds that where a man's fortune is, there is his country.*"

What Pope Pius XI means by "Economic Nationalism or Imperialism" is the action of a State which places its power at the service of some of its financiers and industrialists, in order to invade or even enslave other countries economically. To take one example, a bitter struggle went on for years for Mexican oil between the *Standard Oil Company of America* on the one side and the *Mexican Eagle* together with the *Royal Dutch Shell* representing the British Empire on the other. We read in *The World-Struggle for Oil*, by P. de la Tramarye, that "The Standard Oil practically enjoyed a monopoly in Mexico up to the time when the deposits at Tampico were discovered. President Diaz, to put an end to the monopoly, granted important concessions to the British firm of Pearson, which shortly afterwards founded the *Mexican Eagle*. These concessions were the signal for the newspaper campaign which was let loose against Porfirio Diaz in the United States, and for the outbreak of the Maderist insurrection in Sonora and Chihuahua. Rockefeller and Pearson made war on each other with the help of the Mexican *Condottieri*. The United States supported Madero, Great Britain Porfirio Diaz."[49]

[49] Those who wish to read more about the history of the struggle for Mexican oil will find an amount of information in Ludwell Denny's *America Conquers Britain* (pp. 240-252). For the effect of the struggle on religion and for Masonic responsibility in regard to the religious per-